[*Notes From a Think Tank* starts after GHQ Redux 2017]

GHQ Redux 2017

It has been almost 20 years since the so-called GHQ debacle crashed into ISKCON cyberspace on November 18, 1998, when an article entitled *Conspiracy To Terminate The ISKCON Women's Ministry* by "Ardhabuddhi dasa" appeared. For some time the article infuriated the mass of devotees and as a knee-jerk reaction (or as you will see a pre-planned coordinated attack) the North American GBC EC[1] who were all members of the Women's Ministry[2] censured the members of GHQ without bothering to get their side of the story or to see if what "Ardhabuddhi dasa" wrote was true. The fury only abated when GHQ published a detailed rejoinder *Notes From a Think Tank* that conclusively proved that *Conspiracy To Terminate The ISKCON Women's Ministry* was **fake news** created by the Women's Ministry[3], to shut down any debate or opposition to the expansion of feminism in ISKCON.

In the interim 19 years the details of who was behind *Conspiracy To Terminate The ISKCON Women's Ministry* has emerged.

Hariballabha dasi[4], revealed (in an overheard conversation) that when the Women's Ministry found out about the private forum GHQ on "COM"[5] they sent Mukhya dd the sysop's wife[6] to investigate and subsequently give the Women's Ministry all the texts from the GHQ forum. (For more details see article #25 in *Notes From a Think Tank*.)

The Women's Ministry then commissioned their member Madhusudhani Radha dd JPS (Dr. Maria Ekstrand) to write the **fake news** article. And, she admits as much in an email written four years later in 2002.

> From: Maria Ekstrand [mariaekstrand@earthlink.net]
> Sent: Tuesday, May 28, 2002 1:53 PM
> To: topical-discussions@yahoogroups.com
> Subject: Re: [TD] Urmila's article
> At 04:58 PM 5/28/02 +0000, you wrote:
>
> >>Also, I believe that he was part of the Cakra
> >>committee who published the GHQ expose — another
> >>important public service act.
>
> >What is this expose?
>
> It's something I wrote a few years ago after being given access to a secret COM conference, in which Shyam and others were plotting to destroy the women's ministry. They called themselves GHQ (General Headquarters) because they saw themselves as some kind of paramilitary organization. It's actually quite humorous how stupid[7] they are….
> Madhu
> ps. Ardhabuddi das means basically "servant of the half brains" or "half intelligent"

I will not go into the details of why it was fake news as *Notes From a Think Tank* already does a splendid job of that.

In 1999, two members of the Women's Ministry, Madhusudhani Radha dd JPS (again) and Dhyanakunda dd KKS[8] were caught *in flagrante delicto* openly blaspheming Srila Prabhupada. This created the biggest furor in ISKCON history that still has a negative impact on ISKCON today seriously eroding Srila Prabhupada's authority because the GBC did not come to Srila Prabhupada's defense in spite of smoking gun evidence.

> Such a cultural turn is significant because it signals the ways in which traditionalism [the parampara] no longer serves as the foundation of ISKCON's religious culture. In embracing gender equality, ISKCON's leaders aligned the organization with a defining feature of modern liberal culture. … The debate about women's roles and place in ISKCON led to critical questioning of Prabhupada's scriptural commentaries, as well as to his overall authority as Krishna's pure representative. **The fact that the leadership failed to act decisively on Prabhupada's behalf was an acknowledgment that his authority no longer was absolute.** … Yet as these teachings become reframed as guides for thought and action, in place of being "absolute truths," traditionalism [the parampara] will continue its march to the margins of ISKCON. **As it does, the goal of creating a viable cultural alternative to mainstream American culture will cease to exist.** (Rochford, 158-9) [9]

Two GBCs resigned in protest of GBC inaction. You can get details of this major scandal here, here and here. Anyone who has not read these histories is in complete ignorance of what is actually happening in ISKCON.

The reason we raise this point is that even though there was a major fire storm in ISKCON at that time with a lot of heated discussions **not one member of the Women's Ministry spoke in defense of Srila Prabhupada.** Not one. **Malati dd** who was by then a GBC kept completely silent as did all other female Prabhupada disciples or senior grand-disciples like **Vishakha dd, Govinda dd, Laxmimoni dd, Kusha dd, Sudharma dd, Urmila dd, Narayani dd, Dina Sharana dd, Pranada dd, Radha dd, and Prasanta dd**, etc. With the exception of **Jagarini** dd[10] who spoke in defense of the miscreant Madhusudhani Radha dd. The others (Malati etc) kept silent because they were feminist "fellow travelers" with the two miscreants. To this day Malati dd is still bosom friends with Madhusudhani Radha dd (Maria Ekstrand) as evidenced by these FaceBook screenshots.

Prabhupada's daughters.

Malati dd et al regularly describe themselves in self-praising and glowing terms as "Prabhupada's (spiritual) daughters" which somehow is supposed to make them special and above the males who are just ordinary disciples. Whereas these "Prabhus" are no mere disciples but "spiritual daughters" so much more intimate and connected. The question, however, may be raised is where were these "daughters" when Srila Prabhupada was being insulted and dishonored by two of their own? And how can a "spiritual daughter" be so chummy with the miscreant that insulted Lord Rama and her spiritual father?

Others who came to the miscreant's defense included Bir Krsna dasa Goswami,[11] Hrdayananda dasa Goswami, Bhakti Tirtha Swami, and her most ardent supporter Ravindra Svaupa dasa.

The main ones who rose strongly to the defense of Srila Prabhupada **were members of GHQ** as can be seen by reading this text.

Later in 2004, there was a move to censure Madhusudhani Radha dd for not only blaspheming Srila Prabhupada but doing the same to Lord Rama. Nothing ever came of this because feminists Ravindra Svarupa dasa and Braja Bihari dasa (ISKCON Resolve) both came to her rescue and blocked the move. The GBC did however put out a limp-wristed warning not to visit her website, Chakra, which was the major news platform in ISKCON until the advent of Dandavatas and Sampradaya Sun.

> Text PAMHO:8412746 (22 lines)
> From: GBC Secretariat
> Date: 04-Jul-04 11:57 -0400 (17:57 +0200)
> To: X (All PAMHO users) [195]
> Subject: GBC Statements
> ---
> Dear Vaisnavas,
>
> Please accept our humble obeisances. All glories to Srila Prabhupada.
>
> The GBC Executive Committee wishes to clarify for all ISKCON devotees that the website Chakra has no official connection to ISKCON whatsoever.
>
> The website Chakra has posted writings that we find directly offensive to Srila Prabhupada. In addition, members of its editorial board have repeatedly published statements on other forums that denigrate ISKCON's Founder Acarya, and even the Supreme Personality of Godhead.
>
> Vaisnava culture and sastra advise that we must carefully avoid offending great personalities, especially the Supreme Lord and His representatives. Such offenses can do great harm. ISKCON members are strongly advised to avoid such behavior, and in accordance with sastra, to **shun offenders**.
> Your servants,
> GBC Secretariat
> (Text PAMHO:8412746)

Even though banned by the GBC from using Chakra ISKCON feminist leaders ignored this and used it to promote feminism in ISKCON as seen here. (Kaishori dd has infiltrated the BBT.)

Chakra has since withered into oblivion[12] along with Ekstrand who is now an untouchable pariah[13]. Dhyanakunda dd is MIA and floating somewhere in samsara awaiting crores of lifetimes until she can again have contact with an authentic Acarya.

OMG I didn't know that Srila Prabhupada said that in the Bhagavatam!
We'll have to pressure the BBT to edit that "sexist" comment out.
You were blooped from 1977 - 1993 what do you expect?
When are they going to pass out the rest of the sweets?
We can't do that! The last time we tried to have them edit Prabhupada's "sexist" books everybody got mad at us.
Dhhh! That's because you never read past the 6th chapter of the Gita.

The "Sisters of Perpetual Grievance" meet in Vrndavana to ban Bhaktivikas Swami's book *Women- Mothers or Masters* and are shocked and nonplussed to find out that it is fully supported by Srila Prabhupada's books and instructions.

Later it was also found that Malati dd, GBC, and head of the Women's Ministry, blooped in 1977, and then ran off with a sannyasi, Prithuputra x-Swami, whom she married and was involved in a ménage à trois that also included Bhugarbha x-swami. She got involved in satanism and black magic[14] and ran a brothel.[15] She and her lovers were heroin addicts and became HIV+. The two men died of AIDS. She became a homeless, bag lady who was found by Maha-vegavati mataji. Malati dd eventually joined Kirtananda Swami (not ISKCON) in 1991, he gave her the order of sannyas[16]. In 1993 Kirtananda was finally exposed beyond a shadow of a doubt to be a child molester and New Vrndavan entered back into the ISKCON fold. That is when Malati dd finally rejoined ISKCON after a hiatus of 16 years. Seeing her many ~~dis~~qualifications Ravindra Svarupa dasa[17] decided that she should become the GBC of New Vrndavana where she is known to drive around with a full-size *murty* of Srila Prabhupada in the passenger seat, virtue signaling her dedication to Srila Prabhupada. Malati dd completely rests on her past laurels and cynically milks the sentiments of foolish devotees who think she is loyal to Prabhupada yet all the while doing whatever she can to undermine Srila Prabhupada's life mission. More about Malati dd's (Melanie Nagel) extra-curricular activities can be found here, here, here, here, here (scroll to #3), and here (do a search for "Malati")

Whatever happened to baby Sarasvati?

Srila Prabhupada was very fond of and affectionate to baby Sarasvati the daughter of Syamasundara and Malati. But what happened to her? We never hear of Sarasvati, she doesn't come to kulimelas or festivals or visit ISKCON temples. Why? Was the fact that her mother Malati dd abandoned Sarasvati in 1977 to practice satanism with her x-Sannyasi lover and run a brothel a factor? After all who wants kids around when you are mainlining heroin. Could her complete failure as a mother and absence of maternal instinct also be the reason that Malati hates the word "mother" or "mataji" and insists on being called "Prabhu?"

With Malati dd as a GBC and at the helm of the "Vaisnavi" Ministry we can be certain that the GBC has chosen the ~~worst~~ best person to act as a role model for all Women in ISKCON. Like this fashion show and disco dance organized by Malati dd in New Vrndavana**.**

Speaking of the Women's Ministry, whose name has t been strategically changed to "Vaisnavi" Ministry[18], occasionally these harpies [19] resurrect the Ardhabuddhi article like it was an astra forgetting that there is a counter-astra *Notes From a Think Tank* that nullifies it and more. Recently **Pranada dd,** an original card-carrying member of the Women's Ministry, who, as a strong independent and successful businesswoman, in the intervening years managed to fly several times from her home in Alachua to have an sexual affair with her guru, Satsvarupa Maharaja, in Ireland. When caught with her panties down she suddenly became an innocent, fragile and exploited woman who played the victim card and blaming it all on SDG. His other disciples didn't think so. But I digress. Reverting back to my point Pranada dd has done us a great service by republishing *Conspiracy To Terminate The ISKCON Women's Ministry* on the Women's Ministry website and FaceBook page and that was the impetus for me to write this riposte and bringing all this history to light.

Final Thoughts

We can see that deeply embedded in the heart of ISKCON are demonic elements in the guise of devotees[20] who support and abet the blasphemy of Srila Prabhupada and the

Supreme Personality of Godhead, Sri Rama. As long the iGBC continues to fund and support the feminist front called the "Vaisnavi" Ministry and it members, and as long as personalities like Malati dd, **Bir Krsna das Goswami, Anuttama dasa, Kaunteya dasa** and the other usual suspects have power in ISKCON then the society will continue to be wrought with dissension and its preaching potential seriously curtailed because of the grave aparadhas the iGBC tolerates and perpetuates.

The only thing that the "Ardhabuddhi's" article achieved was to demonstrate that the feminist harpies in ISKCON are nasty and lower than whale dung. Their dirty politics have only created divisiveness, distrust, anger and outright hatred. There is now so much antipathy against the feminist party who is especially promoting the FDG issue that ISKCON India is being pushed to the brink of leaving ISKCON because of it. It is thought "we would be better off without ISKCON West" – a desolate wasteland where the temples have more Deities than devotees. If that is what the "Vaisnavi" Ministry wanted to accomplish then they were successful.

Considering the political landscape in India where there are hundreds of millions of Rama bhaktas and restoring Lord Rama's Janmabhumi - Ayodha Dhama - is a central point of the RSS agenda and by extension of the Visva Hindu Parishad and the BJP. What would happen if leaders of these groups found out that at least one GBC (Malati dd) and a GBC funded Ministry ("Vaisnavi" Ministry) aids, abets and protects blasphemers of Lord Rama? ISKCON India should consider if they want to be a party to an ISKCON which allows such abominations; yet another reason for ISKCON India to part ways with ISKCON West.

What you as an individual can do: talk to your local ISKCON temple president about this, contact your GBC as well as the GBC EC[21] and tell them how you feel about this egregious monstrosity and push them to dissolve the "Vaisnava" Ministry and censure Malati dd and others for fraternizing with a gross offender.

Footnotes:

[1] Bir Krsna das Goswami, Anuttama dasa, Sudharma dasi and others.

[2] These were the members listed on the Women's Ministry forum in 1998 others may also be members but not listed here: Malati dd ACBSP, Vishaka dd ACBSP, Pranada ACBSP/SDG, Kusha dd ACBSP, Sudharma dd ACBSP, Jagarini dd ACBSP, Prasanta dd LOK, Madhusudhani Radha dd JPS, Dhyanakunda dd KKD, Hari dd HDG, Hariballabha dd HKS, Isani dd HKS, Mandakini dd BVS, Nandi Mukhi dd SDG, Radha dd MG, Tarunyamrta dd, Karala dd, Jaya Sri dd, Vrajalila dd

[3] A feminist front, now strategically renamed the "Vaisnavi Ministry."

[4] Uber-feminist, wife of former TP of Berlin, a former disciple of Harikesha dasa, and right hand of Ravindra Swarupa then GBC of Germany. He gave her full access to all GBC conferences but she was later exposed as a spy for Narayana Maharaja having secretly taken initiation from him. She gave Narayana Maharaja full access to confidential GBC discussions.

[5] Now known as PAMHO

[6] "sysop" = System Operator aka System Administrator the person who has full access to everything on COM-PAMHO. Mukhya dd, a feminist and Women's Ministry supporter, was an assistant sysop and thus had full access.

[7] Considering that Dr. Ekstrand is now an untouchable pariah in ISKCON who then is the stupid one?

[8] They both have PhDs in Psychology, toxic.

[9] Rochford, E. Burke Jr. 2007. *Hare Krishna Transformed*, New York, NY, New York University Press, 158-9

[10] Wife of Akruranatha dasa.

[11] That same year it was found out that all the cows at Murari Sevaka farm in Tennessee where Bir Krsna dasa Goswami was the GBC were sold for slaughter. He was not censured or even admonished, he took no responsibility, he didn't resign his position.

[12] It has not been updated since 2013 and looks very long in the tooth.

[13] Except for her feminist friends like Malati dd.

[14] Is this why she befriends blasphemers of Rama?

[15] Her former husband Syamasundara dasa ACBSP 1967 told this to several of his god-brothers.

[16]Forbidden for women but she is not one to care about such niceties.

[17] Ever the good judge of character.

[18] **Prabhupada:** Yes. Vaisnava is not so easy. The varnasrama-dharma should be established to become a Vaisnava. It is not so easy to become Vaisnava.
Hari-sauri**:** No, it's not a cheap thing.
Prabhupäda: Yes. Therefore this should be made. Vaisnava, to become Vaisnava, is not so easy. If Vaisnava, to become Vaisnava is so easy, why so many fall down, fall down? Feb 14, 1977 Mayapura.

[19] That includes 99% of Srila Prabhupada's female disciple.

[20] Like Prahlambasura who snuck into Vrndavana pretending to be a cowherd boy.

[21] Bhakti Charu Swami (bhakti.charu.swami@gmail.com), Madhu Sevita Prabhu (massimobrioli@gmail.com), Bhakti Vaibhava Swami (Bhaktivaibhava.Swami@pamho.net)

Notes From a Think Tank

> "As I understand it Maharaj, GHQ is going to be a think tank with the mandate to prepare a paper with proposals to the GBC to check apasiddhanta in the form of 'feminism' in ISKCON."
> *(Basu Ghosh Dasa, president of ISKCON-Baroda, September 24, 1998)*

[In 2002 Madhusudhani Radha dd aka Dr. Maria Ekstrand admitted that she wrote *Conspiracy To Terminate The ISKCON Women's Ministry,* under the name "Ardhabuddhi Dasa" at the request of the Women's Ministry aka the "Vaisnavi" Ministry, which she was also a member of.]

Abstract

The contents of this text *Notes From a Think Tank* are divided into two portions. The first contains 25 Articles and the second constitutes the appendix which is divided into 14 Sections. This appendix contains voluminous quantities of exculpatory texts that "Ardhabuddhi Dasa" and the Women's Ministry doesn't want you to see. These texts totally exonerate GHQ. The Articles discuss point for point the contentions of "Ardhabuddhi Dasa" in his expose. They show in great detail how "Ardhabuddhi Dasa" contrived to distort the truth by selectively editing and taking out of context GHQ texts that were stolen from a private conference. "Ardhabuddhi Dasa's" use of emotionally charged language is analyzed. It is clearly shown that members of GHQ were not conspiring but rather following ISKCON law regarding how to implement change. Why Secrecy is necessary for such discussion. How the GHQ conference got started is explained. The popular notion of "Rights and Propensities" gets debunked by sastra. The actual importance of the Dharma of Women conference and why so many women support it. Many testimonials from women supporters all over the world especially Sri Dham Mayapura our spiritual heart. It is demonstrated that "Ardhabuddhi Dasa" selectively cut and paste texts not only to make GHQ look bad but to hide the identity of Mother Madhusudani Radha dd (an editor of CHAKRA) who is caught doing things she would not like to be known in public (Article 9). We reveal leading feminists in ISKCON addressing each by their military rank. It is clearly shown why there were no women on GHQ; it was by there own choice not because they were shut out. It is demonstrated that the feminists desire to become "empowered" is nothing but the same materialistic aspiration of the karmis. You will see texts where leading feminists actively dig for "dirt" on their opponents. The idea that the members of GHQ were not seriously concerned about the welfare of women is thoroughly smashed and debunked. The false notion that GHQ members toned their rhetoric for cynical motivation is also thoroughly demonstrated to be wrong. The real reason was fear of vaisnava-*aparadha* and a desire to maintain a higher consciousness. Most importantly a thorough analysis of the real conspiracy is given showing a plausible scenario where the real conspirators were the Women's Ministry and supporters like HH Mukunda Maharaja. **If you read only one article this is the one you must read; Article 25, it is a real eye opener.**

Dear Maharajas, Prabhus, and Matajis,

Please accept our most humble obeisances. All glories to Srila Prabhupada.

First of all, we should like to apologize to all those devotees whose feelings were hurt by the contents of the private letters revealed by "Ardhabuddhi Dasa" in the article *Conspiracy To Terminate The ISKCON Women's Ministry*. It is very understandable that if selected sections of private correspondence are presented to the unsuspecting public, with the motivation to create ill feeling, then the sensibilities of devotees will be hurt. After all, those great souls dedicated to spiritual life have finer sensibilities and are thus more easily hurt. So, although the presentation of "Ardhabuddhi Dasa" was a malicious, gross distortion of the views and attitudes of GHQ, nevertheless all the GHQ members are very sorry that so many devotees have been adversely affected. It was never our intention to offend anyone. And even though our words were tormented and distorted beyond recognition of their actual intent, still we are pained to know that something originated by us became a cause of distress to others.

We are also disturbed that the bona fide objectives of GHQ have been portrayed as repugnant. The elephant is noble and majestic, whereas a poisonous snake is a justly condemned creature. If a trickster leads a blind man to touch only the trunk of an elephant, the trickster could easily convince him that the noble elephant is actually a loathsome snake. And this is exactly what "Ardhabuddhi Dasa" has done to the innocent devotee public—who are effectively blind to the factual reality of GHQ, by not having access either to the 911 texts that were exchanged on GHQ (as of November 17, 1998) nor the hundreds or perhaps even thousand(s) of e-mails exchanged between individual members before and after the formation of GHQ. By showing the innocent readers a mere 49 of those texts, "Ardhabuddhi Dasa" has succeeded to deceive most into believing that an "elephant" is actually a "snake."

As a result of "Ardhabuddhi's" disinformation all the members of GHQ have been subjected to all kinds of abuse and slander. A mob mentality has developed to the point that some devotees have even threatened violence against us. Others have literally urged that we all be "hung." (See Section 13.7) Both the North American GBC Executive Committee and the International GBC Executive Committee have Censured the members of GHQ solely on the basis of "Ardhabuddhi Dasa's" paper without even bothering to contact any of the active members of GHQ. This uninformed, public censure by the GBC has aroused even more animosity and hatred towards GHQ members.

However, having said that, even though we have all suffered greatly none of us regret that this has happened. The reason for that being that prior to the distorted revelations of "Ardhabuddhi Dasa" the members of our *think tank* were concerned that no matter how hard we worked to make a presentation to the GBC it would be put on the back burner because of so many other pressing issues such as the Rtvik heresy. But now because of "Ardhabuddhi Dasa" our concerns will surely get much greater notice than they would have before, this has made our suffering tolerable.

The GHQ event has prompted many devotees to focus upon an extremely important and relevant issue; and that will prove only beneficial for the future of ISKCON. As with the rtvik heresy, the feminist heresy also must be confronted if we are indeed serious to fulfil the orders of our beloved founder-*acarya,* Srila Prabhupada, to establish *varnasrama-dharma.* We have reached a fork in the road: one path leads us to secular feminism (just another "ism" for fulfilling material desires); the other path takes us to the ideals of Vedic culture and pure Krsna consciousness. On which path will our leaders take us? Will they be courageous and adhere to the path of *varnasrama-dharma*, as Srila Prabhupada has shown us? Or, to maintain temporary popularity or prestige or to avoid criticism, will they unceremoniously lead us down the path of heretical feminism?

While we are happy that our cause is drawing so much attention, we are genuinely dismayed that the tender sentiments of others have been disturbed in the process. To redress this hurt, we propose to demonstrate to our respectable readers the actual mission of GHQ; we will also answer the various charges placed upon our heads by "Ardhabuddhi Dasa." We will present volumes of exculpatory texts which "Ardhabuddhi Dasa" hid from the reader in order to create a false impression; and we will venture to speculate on the motivations of "Ardhabuddhi Dasa."

And finally, we will now also apologize for the long duration of time it took for us to prepare our response. The research of looking through several thousand texts and the coordination of several devotees for the gradual compilation of this report was indeed an arduous task. (It takes a gunman only a moment to pull a trigger and flee—the medical team will take weeks to put the patient back on his feet.)

We therefore humbly request that you, O respected reader, be kind and patient enough to read through the entire presentation. Since by now, much vitriolic cyber-ink has flowed on this topic– mostly from our opponents– we therefore appeal to your sense of fairness and veneration for the truth, so as to give us a fair and full hearing. We beg to remain,

Your humble servants,
Members of GHQ

Method of Presentation

The format is:
25 Articles
14 Appendices, called "Sections"

Articles

The twenty-five articles mainly address, point for point, the various statements made by "Ardhabuddhi Dasa" in his VNN article of November 18, 1998, entitled "*Conspiracy To Terminate The ISKCON Women's Ministry.*" Each article is headlined by one of his statements. The sections are collections of exculpatory e-mails grouped under a general topic. Most of these texts were posted on GHQ, although several are private e-mails between members. When a text from the sections is referred to or quoted, we use the nomenclature: (x,y), where x indicates the section, and y the text number.

Article 1. Choice of language
Article 2. Conspiracy
Article 3. Secrecy
Article 4. Organized by Shyamasundara (the astrologer)
Article 5. Rights and propensities
Article 6. "Dharma of Women" Conference
Article 7. Strategically renamed

Article 8. Women not acting according to Vedic principles
Article 9. Selective use of quotes
Article 10. In a state of war
Article 11. Sadhusangananda
Article 12. Sita was the only woman
Article 13. Intended to disempower women
Article 14. Damaging the reputations of Vaisnavi leaders
Article 15. Dossiers of "dirt"
Article 16. Strategy to get women to lose their "cool"
Article 17. Feminism: A form of atheism or Mayavada
Article 18. BSST and the brahmana/Vaisnava debate
Article 19. These men are not genuinely interested in women's concerns
Article 20. Mother Malati's GBC appointment criticized
Article 21. Women not having souls
Article 22. Only tactical and cosmetic
Article 23. Art of deception
Article 24. Earl of Chesterfield
Article 25. Conspiracy

In several e-mails we do not reveal the names of the sender, honoring the sender's request for anonymity and protection from anticipated verbal attacks from feminist opponents.

1. Choice of language

We first request our reader to consider the particular use of language by "Ardhabuddhi Dasa." Such words as: "conspiracy," "secrecy," "strategically," and such, normally evoke negative emotions—fear, distrust, anger, etc.—from the reader. They conjure sinister images of the JFK assassination, CIA covert operations, Mafia hit-men, the KGB, and similar conspiracy and cover-up scandals portrayed by the media. Upon reading "Ardhabuddhi Dasa's" account, the innocent devotee immediately feels antipathy towards the GHQ "conspirators." We suggest that this was not at all accidental but rather a calculated use of wording designed to arouse adverse emotions. We shall demonstrate this by showing that the subject matter of GHQ is not at all what "Ardhabuddhi Dasa" professes it to be.

2. Conspiracy

"Ardhabuddhi Dasa" would have us believe that the GHQ forum was a conspiracy. But GHQ members perceived otherwise. This is how Bhasu Ghosh Prabhu, temple president of ISKCON-Baroda and core member of GHQ, understood its purpose:

> (September 24th, 1998, four days before the forum was created by the COM sysops)
>
> "As I understand it Maharaja, GHQ is going to be a think tank with the mandate to prepare a paper with proposals to the GBC to check apasiddhanta in the form of "feminism" in ISKCON. So..." (5.3)

Standard dictionary meaning of the word "conspiracy" is as follows:

conspiracy, *n.*, 1. An agreement to perform together an illegal, treacherous, or evil act. 2. A combining or acting together, as if by evil design: *a conspiracy of natural forces.* 3. *Law.* An agreement between two or more persons to commit a crime or to accomplish a legal purpose through illegal action.

Perhaps we are wrong, but as far as we can see, "a think tank with the mandate to prepare proposals to the GBC," hardly fits the definition of "conspiracy." We must ask why "Ardhabuddhi Dasa" ascribes such sinister associations to GHQ? GHQ members broke no ISKCON law, nor the law of any sovereign state. We did not plot murder, drug-smuggling, money-laundering, or any other nefarious acts. Nor did we seek to accomplish our purposes through illegal action such as bribery, witness-tampering, etc. That GHQ was endeavoring to fulfill its mandate according to due process for reform within ISKCON is verified upon review of the "PRESENTATION FORMAT" in Section 1.2.

We suggest that "Ardhabuddhi Dasa" and the parties whom he represents are the real conspirators, by dint of their attempts to obstruct due process of ISKCON law. Fearing that GHQ might succeed in its mission, they conspired to obstruct the proceedings of GHQ through various illegal activities, according to ISKCON law. A full investigation is requested and required to determine exactly which ISKCON laws and laws of secular government were broken by "Ardhabuddhi Dasa" and company.

We strongly suggest that the future of ISKCON is in jeopardy if the authorized process for reform may so easily be overturned by unscrupulous parties. For a detailed account of their conspiracy see Article 25.

3. Secrecy

> *"...a secret COM conference called GHQ"*

"Ardhabuddhi Dasa" would have us believe that there is something inherently wrong or sinister about a secret COM conference. If that be the case, then the Women's Ministry conference is also suspect. It is a small group of women, with no men allowed. The conference is private and now hidden on COM. No outsiders can know the content of their discussions. (Is it therefore a sinister group of individuals planning mayhem?)

Of course, there are legitimate reasons for private (or as "Ardhabuddhi Dasa" calls them "secret") meetings. Shyamasundara Dasa discussed this point with Bharata Sreshta Dasa, the organizer of the VAST conference, which is also a private (secret) conference, postings to which may not be further distributed:

> BSd. The first point, about closed door meetings, requires a context. Certainly some kinds of decisions should be made in full public view. Many others should not. Confidentiality is a major factor in both personal relationships and management. Perhaps some people like to wear their feelings on their sleeve; but most other people will be neither candid nor creative in a public forum.
>
> Sd. I just wanted to show that simply because something is behind closed doors doesn't make it bad. There are plenty of closed forums around, why ours couldn't be? What makes it bad for us, but okay for others?

> BSd. I agree completely. Deborah Tannen is foremost in this field. Her research shows convincingly that if you put it all out front you actually deny a voice to many people, so what looks public is actually the opposite.

As a think tank, the mood of GHQ was informal and friendly, to facilitate free expression and exchange of ideas–brainstorming–without fear of ridicule for immature or unrefined ideas. As such, it was best organized as a private forum; that is the nature of think tanks. Many situations warrant that discussions remain private and not public. For example, elders should not quarrel in the presence of children, but rather in private. Similarly, GHQ was meant for private discussions concerning internal ISKCON matters. Whenever the finished products of those discussions would be complete, they would then be made public. This is simply a normal way to handle such matters.

4. Organized by Shyamasundara (the astrologer)

As other members of GHQ have already pointed out, Shyamasundara Dasa was not the head of GHQ—it was a joint effort. Please now turn your attention to the two texts in Section 1, which explain:

1. Why there were no women on GHQ.
2. How Shyamasundara Prabhu became the "organizer" of GHQ.
3. That GHQ wanted input from chaste ladies.
4. That chaste ladies convinced GHQ members to refine their manner of speech.

5. Rights and propensities

> *"…individuals with the right to serve guru and Krsna according to their propensities."*

We shall only lightly touch upon the philosophical issues raised in "Ardhabuddhi Dasa's" expose, for they have already been addressed masterfully by Ameyatma Dasa, Vidvan Gauranga Dasa, Jivan Mukta Dasa, and others. (To see these texts please visit our website www.ghq.org where these and many other philosophical texts on the subject of dharma are kept and new ones added daily.)

The essential point for us to emphasize herein is explained by Lord Krsna in *Bhagavad-gita* 2.47:

karmany evadhikaras te
ma phalesu kadacana
ma karma-phala-hetur bhur
ma te sango 'stv akarmani

> "You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty."
>
> PURPORT
> "There are three considerations here: prescribed duties, capricious work, and inaction. Prescribed duties are activities enjoined in terms of one's acquired modes of material nature. Capricious work means actions without the sanction of authority, and inaction means not performing one's prescribed duties. The Lord advised that Arjuna not be inactive, but that he perform his prescribed duty without being attached to the

result. One who is attached to the result of his work is also the cause of the action. Thus he is the enjoyer or sufferer of the result of such actions.

"As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work performed as an obligation in terms of the scriptural injunctions, without desire for results, is action in the mode of goodness. Work with results becomes the cause of bondage; therefore such work is not auspicious. Everyone has his proprietary right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation.

"Arjuna was therefore advised by the Lord to fight as a matter of duty without attachment to the result. His nonparticipation in the battle is another side of attachment. Such attachment never leads one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction is sinful. Therefore, fighting as a matter of duty was the only auspicious path of salvation for Arjuna."

Vedic culture is neither democratic nor libertarian. Everyone has his duty, according to *varnasrama-dharma. Sannyasis, vanaprasthas, grhasthas,* and *brahmacaris* each have specific duties. So also, members of the four *varnas– brahmana, ksatriya, vaisya,* and *sudra*–each have prescribed duties. Similarly, women have designated duties. (Cf. If a *sannyasi* were to perform the duties of another *asrama,* he would not actually be a *sannyasi* and so would be criticized.) Each must perform his duties. That is our only right.

Women have specific duties to perform, as detailed in the *sastras.* Some women may not like to perform their prescribed duties, being less adept at them. They might say, "I don't have the propensity to be a housewife." They might be more capable to do something else and therefore reason, "Let me give up my prescribed duties as a woman and follow my propensities to do what I can do best." They will then neglect their husbands, children, and household affairs, generally renouncing *stri-dharma* to pursue their "propensities" and in so doing disturb the duties of others who depended on them to act as proper mothers and wives. But in the above verse, Krsna says "never be attached to not doing your duty." He further states in *Bhagavad-gita* 18.47:

sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
sva-dharme nidhanam sreyah
para-dharmo bhayavahah

"It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous."

PURPORT
"One should therefore discharge his prescribed duties in full Krsna consciousness rather than those prescribed for others. Materially, prescribed duties are duties enjoined according to one's psychophysical condition, under the spell of the modes of material nature. Spiritual duties are as ordered by the spiritual master for the transcendental service of Krsna. But whether material or spiritual, one should stick to his prescribed duties even up to death, rather than imitate another's prescribed duties. Duties on the spiritual platform and duties on the material platform may be different, but the principle of following the authorized direction is always good for the performer. When one is under the spell of the modes of material nature, one should follow the prescribed rules for his particular situation and should not imitate others. For example, a *brahmana,* who is in the mode of goodness, is nonviolent, whereas a

> *ksatriya,* who is in the mode of passion, is allowed to be violent. As such, for a *ksatriya* it is better to be vanquished following the rules of violence than to imitate a brahmana who follows the principles of nonviolence. Everyone has to cleanse his heart by a gradual process, not abruptly. However, when one transcends the modes of material nature and is fully situated in Krsna consciousness, he can perform anything and everything under the direction of a bona fide spiritual master. In that complete stage of Krsna consciousness, the *ksatriya* may act as a *brahmana,* or a *brahmana* may act as a *ksatriya.* In the transcendental stage, the distinctions of the material world do not apply. For example, Visvamitra was originally a *ksatriya,* but later on he acted as a *brahmana,* whereas Parasurama was a *brahmana* but later on he acted as a *ksatriya.* Being transcendentally situated, they could do so; but as long as one is on the material platform, he must perform his duties according to the modes of material nature. At the same time, he must have a full sense of Krsna consciousness."

For a woman to give up her prescribed duties to instead assume the duties of a man is condemned by Lord Krsna. Srila Prabhupada often gave the example that when a man becomes frustrated in his attempts to achieve some grand material scheme, he then renounces the world and tries to become God. Similarly, some women who may not be skilled in womanly duties become frustrated by their shortcomings; they may thus pursue other activities in which they envision success. But this is not what Lord Krsna recommends. He recommends that a woman adhere to her womanly duties even if she is not skilled at them or does not like them. To do so is pleasing to the Lord.

In this regard some light is shed by the comment of a venerable old Bengali Mataji who lives in Sri Dham Mayapura, the birth place of Caitanya Mahaprabhu. We should always remember that Mayapura is the heart of Gaudiya Vaisnavism. Srila Prabhupada said that Bombay was his place of doing business, Vrndavana his residence, and Mayapura his place of worship. Such elderly cultured matajis who have worshiped Lord Gauranga all their lives embody the ideals of Vedic womanhood, not the Women's Ministry. Her point being that by doing her womanly duties as an offering to Lord Krsna He will be pleased (she is specifically addressing those feminists who advocate that women should be allowed to lead kirtan, give classes, and do puja on the altar in Mayapura):

> "Why can't they [feminist types] sit in their home and do these things? What is the difficulty in their doing puja at home to Deities? They can have kirtan at home twice a day. So what is the problem? Then the Lord Himself will come and take us to Him personally. It is greatly sinful to try to break conventions which have been established and instituted by exalted realized souls… …How can someone claim to be a Vaishnavi and NOT do her womanly duties?" (2.11)

(For comments of many other respectable and worshipable matajis living in the Holy dham please turn to Section 2.11)

Some Vaisnavis argue that because they are devotees they can therefore avoid such rules and regulations meant for ordinary women. But we may note in the Purport to Bg 18.47 above, that one is permitted to do so only when he has reached the perfect stage of Krsna consciousness–as exemplified by Visvamitra Rsi and Parasurama (an avatara, not a human). In other words, it is very rare, and not the rule. (By very rare we mean one in 10 billion.) Rather, we see that very great devotees such as Kunti Devi, the mother of the Pandavas, *externally* maintained her position as a woman and acted in that capacity, according to scriptural injunctions. Srila Prabhupada has so often stated (especially in *Nectar of Devotion* "The Handbook of Krsna Consciousness") that great devotees virtually always maintain and act according to external social standards, while internally engaging in *nitya-lila.* But he warned us that it is a symptom of *sahajiyas* to imagine oneself as liberated and, on that pretext, neglect social constraints for the selfish, illicit gratification of one's

material bodily senses. Such contravention of scriptural injunctions governing behavior is a cause of spiritual falldown, as explained by Srila Rupa Goswami in his *Upadesamrta* Verse 2:

> "One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) over endeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) Practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Krsna consciousness; and (6) being greedy for mundane achievements.

In his comment on *niyamāgraha* (4), the present subtopic of discussion, Srila Prabhupada comments:

> …Accepting some of the scriptural rules and regulations for immediate benefit, as utilitarians advocate, is called *niyama-āgraha,* and neglecting the rules and regulations of the *sastras,* which are meant for spiritual development, is called *niyama-agraha.* The word *āgraha* means "eagerness to accept," and *agraha* means "failure to accept." By the addition of either of these two words to the word *niyama* ("rules and regulations"), the word *niyamāgraha* is formed. Thus *niyamāgraha* has a twofold meaning that is understood according to the particular combination of words. Those interested in Krsna consciousness should not be eager to accept rules and regulations for economic advancement, yet they should very faithfully accept scriptural rules and regulations for the advancement of Krsna consciousness. They should strictly follow the regulative principles by avoiding illicit sex, meat-eating, gambling and intoxication…

Illicit sex can be reduced only by introducing certain codes of social behavior between the genders, as has been explained by Srila Prabhupada in many texts. He frequently cited *Manu-samhita* as the "Law book for Mankind" in that regard. Indeed, the four regulative principles mentioned above are directly from *Manu-samhita,* including the injunction to avoid eating onion and garlic. (We do not find the injunction against eating onion and garlic in the *Gita* or *Srimad-Bhagavatam*–it is found in *Manu-samhita* 5.5,19 and other *dharma-sastras.*) We mention this point because the advocates of the feminist heresy say that we should reject *Manu-samhita* as "materialistic." But *Manu-samhita* is the very source of the four regulative principles which all Prabhupadanugas vow to uphold. By minimizing the authority of *Manu-samhita,* one thereby minimizes the importance of the regulative principles of freedom, though they are essential for our advancing in Krsna consciousness: "...they should very faithfully accept scriptural rules and regulations for the advancement of Krsna consciousness. They should strictly follow the regulative principles by avoiding illicit sex, meat-eating, gambling and intoxication." *Upadesamrta* Verse 2p (More references by Srila Prabhupada on *Manu-samhita* are provided in Section 10 of the Appendices.)

We often hear in the various flavors of feminist rhetoric that Krsna Consciousness is beyond bodily designations and at the level of the soul there is no distinction of male and female, thus, they reason, that anyone can do the duties of anyone else. We have already dealt with the flaw in this argument by pointing out that one must do their duty according to the material condition they find themselves in even at the cost of their lives:

> "Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous." Bg 18.47

Another point is that the idea that there is a loss of distinction and everything becomes one is mayavad philosophy, please turn to Article 17 for a nice quote by Srila Prabhupada on this topic.

Let us examine another flaw in their argument. They casually use the term Krsna Conscious as if we were all perfectly realized. But Krsna Consciousness is not a cheap thing. In fact it is extremely difficult. The saying is that the Krsna Consciousness is very simple but very hard to achieve. Being simple does not equate to being easy. If it were so easy why have so many devotees had serious difficulties in their spiritual lives? Even so called "big guns", sannyasis and spiritual masters have fallen by the way side. How could this be if they were Krsna Conscious? The answer is that they were not Krsna Conscious, at least not perfectly, but rather on the bodily concept of life. In reality Krsna Consciousness is extremely rare and difficult to achieve:

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

> "Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." Bg 7.3

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma su-durlabhah

> "After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Bg 7.19

The fact is that unless one is perfectly realized in their spiritual identity then they are on the bodily concept of life which means male-female consciousness. That means 99.9999999% of all members of ISKCON. Who is not on the bodily concept of life? We would like to know? Are the members of the Women's Ministry free from the bodily concept of life? (Obviously not, otherwise they would not call their ministry after their material bodily designation?) Who, in ISKCON, is truly free of bodily consciousness?

> "As long as a living entity is not completely self-realized-as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses-he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered.
>
> PURPORT
> "Here is another important warning that a man must save himself from attraction to woman. Until one is self-realized, fully independent of the illusory conception of the material body, the duality of man and woman must undoubtedly continue, but when one is actually self-realized this distinction ceases.
>
> *vidya-vinaya-sampanne*
> *brahmane gavi hastini*
> *suni caiva svapake ca*
> *panditah sama-darsinah*
>
> "The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18)

> On the spiritual platform, the learned person not only gives up the duality of man and woman, but also gives up the duality of man and animal. This is the test of self-realization. One must realize perfectly that the living being is spirit soul but is tasting various types of material bodies. One may theoretically understand this, but when one has practical realization, then he actually becomes a pandita, one who knows. Until that time, the duality continues, and the conception of man and woman also continues. In this stage, one should be extremely careful about mixing with women. No one should think himself perfect and forget the sastric instruction that one should be very careful about associating even with his daughter, mother or sister, not to speak of other women. Srila Madhvacarya cites the following slokas in this regard: …" SB 7.12.10

As long as one is on the bodily concept of life, that is male-female consciousness, one must strictly follow the rules and regulations of the sastras regarding the duties of the varnas and ashramas and for women, their womanly duties as mothers and wives. How many feminists are off the bodily concept of life? None. If they were off the bodily concept of life then they would be *atmarama* and experiencing intense self-satisfaction because of the spiritual bliss of self-relization. However, rather than manifesting the symptoms of spiritual bliss of an *atmarama* the feminists are observed to be perennially carping about so many things which they think they need to be happy (for a humorous example of this see Ananda Prabhu's letter to Hare Krishna World in the Appendices 12.2). For them there are so many material impediments to achieve spiritual happiness, which, if they could only be removed then they would be happy. But the sastra says there are no material impediments to spiritual life. It is all in their minds.

> "Hearing King Prataparudra's determination, Sarvabhauma Bhattacarya became thoughtful. Indeed, he was very much astonished to see the King's determination.
>
> PURPORT
> Sarvabhauma Bhattacarya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Sri Caitanya Mahaprabhu. This is certainly sufficient cause for astonishment. In Srimad-Bhagavatam it is stated that bhakti, devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee's material position. Devotional service is so exalted that it can be executed by anyone in any position. One must simply be drdha-vrata, firmly determined." Madhya 11.51

There is no material impediment for advancing in devotional service if someone is sincere. No matter what situation a person may find themselves in, they can still do service to the Lord and make spiritual advancement, if they are sincere. If they are not sincere then they will make so many excuses why they cannot serve or advance.

> "We don't know what the other women think, but those of us who have been carefully trained up in Indian culture find it OBNOXIOUS to be in the limelight and allow our bodies to be observed by so many men. The same holds for leading kirtans as the temple kirtan and giving Bhagavatam class in the temple room.
>
> "What is the problem for the Vaishnavis? They can certainly do puja/ arati/ kirtans in their homes. Why SPECIFICALLY in the temple? Why not at homes? It is better for Vaishnavis to not be so manly. We would like to be the women that Srila Prabhupada

wants us to be and we would like to see this kind of cultural development encouraged here.

"This mood of "Oh! The men are doing this; we will ALSO do it!" seems to be more competitive than spiritual.

"In any case, if we want to do arati or lead kirtan for Radha Madhava, we can do it in our mind. What is the problem? We can do arati to Radha Madhava 20,000 times a day. Nobody is stopping us. According to the shastra we get the SAME result anyway. We would rather go for the result than try to get the recognition and appreciation that we are leading kirtan in the temple hall disregarding Vedic conventions.

"It appears to us that these demands may not be really motivated by desires for purely pleasing the Lord. The Lord has created Vedic culture where His male-bodied devotees and female-bodied devotees could serve in ways appropriately (not in the same way). Rather than consider a few activities of Srila Prabhupada on how he dealt with women and try to push forward the idea that Vaishnavis NEED to do the same activities as the male-bodied devotees, we would like to focus on the larger body of Srila Prabhupada's teachings on what the DUTIES of Vaishnavi women are. (Section 2.11)

We do not hear that Hari Dasa Thakura (born a Muslim) complained about being denied entrance into the Jagannatha Temple. (Did he even try to enter? The same goes for Rupa and Santana Goswamis who were also denied access because of their previous connections with the Muslim government. Rather than create a disturbance in society (like some of our members are doing) they continued to perform devotional service to the Lord in what ever capacity available to them. Because of their sincerity in devotional service the Lord, as Lord Caitanya, would come to see them personally. Hari Dasa Thakura, Rupa and Santana Goswamis are our acaryas, the role models that we should follow. They show us how to make real spiritual advancement despite any real or imagined impediments. How did they accomplish that? By being humble and acting within their own realm of influence. In whatever situation a person is in, if they are sincere and have a taste for spiritual life, they can chant Hare Krsna and read sastras like *Bhagavad Gita* and *Srimad Bhagavatam* which are the real sources of spiritual advancement. Anyone can worship the Lord Krsna, it is very simple for those who are humble:

adhyesyate ca ya imam
dharmyam samvadam avayoh
jnana-yajnena tenaham
istah syam iti me matih

"And I declare that he who studies this sacred conversation of ours worships Me by his intelligence." Bg 18.70

Simply by reading *Srimad Bhagavatam* one performs devotional service:

"And by the constant hearing of the messages of the *Bhagavad-gita*, and later of *Srimad-Bhagavatam*, one is assured herein by Srila Sukadeva Gosvami that he will reach the Personality of Godhead and render Him transcendental loving service in the spiritual planet of the name Goloka Vrndavana, which resembles a huge lotus flower.

Thus by the process of bhakti-yoga, directly accepted, as suggested in this verse, by sufficient hearing of the transcendental message of the Lord, the material contamination is directly eliminated without one's attempting to contemplate the

> impersonal virat conception of the Lord. And by practicing bhakti-yoga, if the performer is not purified from the material contamination, he must be a pseudodevotee. For such an imposter there is no remedy for being freed from material entanglement." SB 2.2.37p

This political agitation on the part of the feminists for equal rights and wanting to do the service of the men, is creating a serious social disturbance in ISKCON, and seems to stem from a lack of spiritual self-satisfaction on the part of the agitators. Such spiritual self-saisfaction is easily available if they simply follow the process of sravanam-kirtanam, reading and chanting. Unless they can get a taste of real spiritual life they will never be satisfied with their material pursuit of power and its fruit of labha-puja-pratishta. We shall discuss more on this topic in Article 13.

Returning to our main point: While embodied in this material world, even we practitioners of spiritual life, should perform the duties prescribed to us according to our material situation. By so doing, we will achieve perfection. And this applies equally well to women.

> "By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done." (Bg 18.45)

See Section 2 for examples of individual ladies who:

1. Could understand simply from reading Srila Prabhupada's books what her duties as a woman were.
2. Was very independent but later surrendered to her duty and became happy.
3. Was frustrated by failure in her womanly duties but determined to succeed in those duties nevertheless.
4. Testimonies from serious Vaisnavis residing in Sri Dham Mayapura.

We should like to say, as will become evident in Article 19, that GHQ was not concerned only with women's duties exclusive from those of men. We realized and emphasized that women in general would not naturally be able to perform their duties properly unless men first performed their own prescribed duties.

6. "Dharma of Women" Conference

> *"inspired by their discussions on the COM conference 'Dharma of Women'"*

Please see Section 2 and read several inspiring texts from Vaisnavis who, through membership on this conference, have grown to appreciate Vedic culture and have learned how to follow their *dharma* as women. Here are some excerpts:

> "I am convinced that Dharma of Women conference is essential to our movement, not just for the women but for everyone."

> "I just also wanted to mention that I liked your contributions to the 'Dharma of Women' conference. I am a member of this conference and I generally like what I read there and also try to follow the many good advices I get there."

> "Recently you posted a letter about Draupadi and her qualities. I printed it up and hung it in a high traffic area in my house. I thought it was a very good set of things to live by, although my American conditioning should have told me different!:)...However, every relationship I have seen, the women were very pushy and loud and disrespectful to their men, and the men

left or were unfaithful. I am the only one who was not feeling that woman's lib thing and here I am married almost seven years and going strong, while most of my 'liberated, career minded' old friends have kids with no father. Why? Because I respect my man and treat him like a man and my teacher and the leader of this house, and I act like the woman of this house....Draupadi didn't feel degradation or humiliation in doing her duties why should we?"

"One last thing. Before I started trying to be a flea on the dog of a devotee, I was never surrendered to my husband, and considered men and women equal. But after reading the glory, love, and reverence of many of the ladies in the scriptures, and their sense of duty, I was simply entranced and amazed. I never knew being in this position could be so powerful. How very sad for those who read these stories, and turn their nose up while they mutter about being equal. We didn't get a woman's body for nothing, we got it for some reason. Perhaps to learn to surrender? Hmmmmmmm....."

"I'm a member of your conference Dharma of Women. This conference helped me a lot to realize what a fool I was (and probably still am). I have been thinking all my life that women have to be equal to men. What a nonsense. I realized that now thanks to you and other wonderful devotees on DOW. Specially Mataji Jayasri helped me a lot to realize some things. I realized that all "fights" I had with my husband were all due to my wanting to be independent and in charge of everything."

"My opinion is this: most women who are truly chaste, shy, and a good Vedic example (not me) are too busy in their womanly duties and too shy to come out and write :-). However, this is a goal, no matter how lofty, that I want to achieve, to be such a woman. My life has improved a thousand times, and so has my marriage, since I have attempted to be more surrendered to my home and husband. And he in turn has never been more surrendered to me, while being my strong protector."

"Though we are not the body, we do HAVE a body. And since we have a woman's body, we HAVE TO FOLLOW THE RULES AND RECOMMENDATIONS prescribed in Vedic culture and which have been INSTITUTED IN VEDIC CULTURE and which has been accepted by all acharyas including Srila Prabhupada for what a woman can do and what she cannot do. It's simple."

Comments by women about the International Women's Conference (IWC)

"Actually, I cannot stand the womenlibs. I am also in their conference [IWC], just to be informed what they are thinking and what ideas they have. Most of their ideas I do not like at all. They have some good intentions, like prevention of child abuse, but their general philosophy...I cannot agree with it."

"When I joined IWC, I had great hopes of hearing women's perspective of becoming Krsna conscious and developing our devotional mood. But, in my humble opinion, most of the discussions are grounded in material considerations and aspirations. This is not why I came to Krsna consciousness. I have had my fill of this materially centered nonsense, and am seeking higher goals."

7. Strategically renamed

"recently strategically renamed 'Dharma of Men and Women'"

Here is another example of "Ardhabuddhi Dasa" using a deliberately deceptive word. Indeed, why has he chosen this word? We suggest that his purpose is to portray the members of "Dharma of Men and Women" (DMW) conference as insincere, cynical, and duplicitous. Factually, the name of the conference was changed so as to more accurately reflect the subject matter being discussed therein. But "Ardhabuddhi Dasa" misleads the reader to believe that the organizers of DMW are actually ill-intentioned persons motivated by malicious, ulterior motives.

8. Women not acting according to Vedic principles

> *"they tried to explain many current ISKCON problems as being due to women not acting according to Vedic principles."*

This is a complete misrepresentation by "Ardhabuddhi Dasa." The real situation can be understood by examining the texts in Section 4, of which the following is a small sample:

> "Here is one comment I received from a senior devotee (name withheld):
>
> > > It's Kali yuga–what can be done? The "womyn" don't want to be >>"women". And the men don't want to be responsible.
> >
> > This is an important point. It is not that it is just woman who have to
> > follow Vedic Dharma and not the men. Both have to, with the men >leading. It wont work if just the women are made to follow but the >men do nothing."

To this text and a number of others, a woman made the following response:

> "I also, incidentally, was able to read Shyamasundara's comments and agree with him - he is also offering a very balanced viewpoint on this conference, what I've seen of it."
>
> "The more we develop a spiritual atmosphere the more conducive a relationship will prevail. The sweetness about the Vedic culture is that it is based on love and trust. When that mood prevails then all these unpleasant competitions will disappear. Ultimately we have to create Vrindavan atmosphere and we can see how the residents of Vrindavan relate to each other. Similarly, during Caitanya Mahaprabhu's time the residents of Navadwip experienced such sweet exchanges among themselves. The main point is that by nature's arrangements men develop certain characteristics and women also develop their own. According to the Vedic description, man is like a tree and a woman is like is like a creeper and it is with the support of the tree that a creeper rises high. Therefore the most important consideration is that men and women behave according to their own nature. Any unnecessary competition will be artificial and hurt us individually and collectively."

We suggest that "Ardhabuddhi Dasa" is purposely misrepresenting the actual position of GHQ to defame and bring harm upon us.

9. Selective use quotes

> *"These men have been known to selectively use quotes by Srila Prabhupada, Manu Samhita and Chanakya Pandit to blame everything from divorce to wife abuse on the women's attitudes and behaviors."*

Since Ameyatma Prabhu has already fully dealt with this topic in his recent rebuttal of the "GHQ Conspiracy" expose, we direct the gentle reader to the GHQ website where it is posted. We shall approach the subject from a different angle.

The fact is that these quotes of Srila Prabhupada and other *sastras* do exist, and despite "Ardhabuddhi Dasa" disliking them, they will not cease to exist:

tato vinihsvasya sati vihaya tam
sokena rosena ca duyata hrda
pitror agat straina-vimudha-dhir grhan
premnatmano yo 'rdham adat satam priyah

> TRANSLATION
> Thereafter Sati left her husband, Lord Siva, who had given her half his body due to affection. Breathing very heavily because of anger and bereavement, she went to the house of her father. This less intelligent act was due to her being a weak woman.
>
> PURPORT
> According to the Vedic conception of family life, the husband gives half his body to his wife, and the wife gives half of her body to her husband. In other words, a husband without a wife or a wife without a husband is incomplete. Vedic marital relationship existed between Lord Siva and Sati, but sometimes, due to weakness, a woman becomes very much attracted by the members of her father's house, and this happened to Sati. In this verse it is specifically mentioned that she wanted to leave such a great husband as Siva because of her womanly weakness. In other words, womanly weakness exists even in the relationship between husband and wife. Generally, separation between husband and wife is due to womanly behavior; divorce takes place due to womanly weakness. The best course for a woman is to abide by the orders of her husband. That makes family life very peaceful. Sometimes there may be misunderstandings between husband and wife, as found even in such an elevated family relationship as that of Sati and Lord Siva, but a wife should not leave her husband's protection because of such a misunderstanding. If she does so, it is understood to be due to her womanly weakness. SB 4.4.3

There are many other purports like this. As we shall see, the feminists would literally like all such statements to be removed from Srila Prabhupada's books and so that they are "sanitized." And it should be apparent by the time you finish reading this document that "Ardhabuddhi Dasa" himself is quite a master of the selective use of quotes.

We now request our gentle reader to see Section 6, which graphically shows how "Ardhabuddhi Dasa" edited texts for his own designs. In this section we show three examples wherein he has cut and pasted GHQ texts to our disadvantage. Comparing the redactions to the originals, the reader will note three things:

1. ."Ardhabuddhi Dasa's" rendering of those texts casts GHQ members as villains, whereas the original version shows the foibles of the *purvapaksins* .
2. ."Ardhabuddhi Dasa's" versions are meant to hide the identity of someone.
3. .That someone is the same person in each case: Mother Madhusudani Radha dd.

Is there a connection? Why would "Ardhabuddhi Dasa" want to hide the identity of Madhusudani Radha dd from all these texts by editing her out? We suggest that there is very strong reason to believe that "Ardhabuddhi Dasa" ("'Half-wit' Dasa") is actually a woman and should instead be

called “Ardha-satya Dasi” (“‘Half-truth’ Dasi”). The author appears to belong to the Women’s Ministry and/or International Women’s Conference group. She appears to act not alone but under the direction of the Women’s Ministry.

In the first instance “Ardhabuddhi Dasa” omitted the following piece of text which quotes Mother Madhusudani Radha dd (see Section 6.1 for complete context):

> “Here’s an example of what kind of response we can expect (Mad Radha re Basu Ghosh):
>
> >I want nothing to do with these over-zealous, arch conservative,
> >backwards, women-hating, oppressive people who give ISKCON a bad >name. I’ve engaged in too many discussions with them already. Tired
> >of it. Sick of it.
>
> We can deduce from this that they don’t want to discuss, no doubt because they are exposed each time. Thus the obfuscatory invectives.
>
> GHQ needs to present a comprehensive, balanced presentation that answers every claim of the feminazis with ample evidence from guru (Srila Prabhupada), sadhu and shastra. Let the feminazis know that we want to respect them as our worshipable mothers, but that they cannot expect or demand respect if they insist on taking the role of prostitutes.
>
> From the story of Mohini murti we find that even the demons did not want to enter into *stri-vivada* (argument with a woman). Might it not be better to discuss with the husbands of these women (if they have husbands, or even if they are on their fourth husband)?”

Now it may be argued that when “Ardhabuddhi Dasa” wrote the “GHQ Conspiracy” expose, he omitted the above simply for the sake of brevity—to cut extraneous matter, shorten the text, and make a more profound statement. But this appears not to be the actual case. “Ardhabuddhi Dasa” has criticized GHQ, saying that we described Vaisnavis in unkind terms; he also claimed that our decision to temper use of descriptive adjectives was insincere and duplicitous. But the above omitted text certainly would have been damaging to the reputation of one staunch feminist, Mother Madhusudani Radha dd, as it quotes her using harsh and obnoxious language towards men and women who oppose her. Morevoer, it indicates that such responses are typical of her and other women like her.

“Ardhabuddhi Dasa” accuses us of slander, yet he and his kind are guilty of the very same act; and it now seems that they purposely hid this from the reader. “Ardhabuddhi Dasa” doesn’t want to include evidence of feminists slandering their opponents, because his intention is to portray his opponents as the offenders. Can he accomplish that purpose alongside evidence of women doing the same? Certainly not; therefore he flagrantly distorts the truth. Yet the fact remains that GHQ members agreed to halt speaking ill of Vaisnavis not for devious reasons, as the feminists suggest, but for purely philosophical reasons. We will show these reasons somewhat later on.

Now we humbly request our gentle reader to see Section 6.2. Apparently this second editing was meant to conceal material very implicating to ISKCON feminists, and Mother Madhusudani Radha dd in particular. The following paragraph is what “Ardhabuddhi Dasa” has quoted:

> “I have thought of asking Bharata Srestha for all the texts sent to that conference during that time and then filtering out those of the variety that MR wrote. Could either of Guru-Krsna or Krishna Kirti Prabhus please get these texts. You are his god-

brother and it would be less suspicious than if I asked. It would be important research."

We presume that the paragraph above is meant to show how the sender was looking for some "dirt" on Mother Madhusudani Radha dd, thus posing him as malicious. The complete text from which this small quote is taken is found in Section 6.2, but for the present we will deal with only a portion of that text–which "Ardhabuddi Dasa" wanted to hide because of its obviously incriminating nature:

"I do have the latest report from the European women's convention where they make such points as:

"Two presentations were made, one by Radha dasi about a model for women's participation in ISKCON from International Law and another one by >>Gaurangi dasi about the power of words and the correct understanding and use of certain expressions about women found in the sastras.<<"

This last point suggests that soon we will see very twisted interpretations of what Srila Prabhupada said about women.

The following was sent to me by a nameless devotee who is member of the VAST forum in relation to Madhusudani Radha's (hence forth MR) insistence that Srila Prabhupada's books be changed because SP had "misconceptions" because he was culturally backward and not up to modern times:

"Dear Shyamasundara Prabhu,

Please accept my humble obeisances. All glories to Srila Prabhupada.

I doubt if I have those texts to dig up. Perhaps the conference organizers, Brahmatirtha Prabhu (bobcohen@ivs.edu) or Bharata Srestha Prabhu (wwall@ivs.edu) will have them. Since her comments went to the whole conference, her views are not particularly secretive. I seem to remember that the discussion where she wrote about gender references in Srila Prabhupada's books took place on the conference around March or April of 1998, though it could have been a little earlier than that. Again, the discussion was about whether to change Srila Prabhupada's books for presentation in academic circles, especially with regards to altering passages with politically incorrect gender references. Mother Madhusudani Radha opined that these passages shouldn't be changed merely as a preaching strategy, but because Srila Prabhupada had misconceptions, deriving from his cultural upbringing, about gender roles in society.

If you want to put me on some conference as an observer, that's okay with me. If it's too much of a botheration, then I'll get myself off the conference. I'm interested to hear what devotees are saying about so many topics, but my time is limited. Hare Krsna.

Your servant, XYZ dasa"

I have thought of asking Bharata Srestha for all the texts sent to that conference during that time and then filtering out those of the variety that MR wrote. Could either of Guru-Krsna or Krishna Kirti Prabhus please get these texts. You are his god-brother and it would be less suspicious than if I asked. It would be important research.

> The point is that if these feminists continue in their ascendancy they will force the BBT, that's you Svasa Prabhu, to edit Srila Prabhupada's books so that they are politically correct for the 90's."

What do you, O gentle reader, think, now being aware of a drive by feminists to change Srila Prabhupada's books in a way he never intended? And isn't it even more disturbing to know that a member of VAST testifies that Mother Madhusudani Radha dd has declared that Srila Prabhupada's books should be edited for political correctness because Srila Prabhupada had "misconceptions ... about gender roles in society"? One devotee who read this recently immediately proclaimed it as "blasphemous." Of course these days some tend to use the "b" word rather freely, but in the above case it is justly applicable.

Perhaps this attitude of Mother Madhusudani Radha dd is a reason that so many followers of Srila Prabhupada are disturbed by her and other feminists. Or should serious followers of Srila Prabhupada not be disturbed by such radical and offensive notions? It is not surprising, therefore, that the above passage was excluded from the "GHQ Conspiracy" expose, as it would have exposed Mother Madhusudhani Radha dd as having seriously offended Srila Prabhupada.

The disposition of ISKCON feminists regarding Srila Prabhupada and his books is very disturbing to lovers of Srila Prabhupada. Another devotee wrote:

> "Don't let this out, but one of the most disturbing things I saw in my life was a post on VAST, by a highly intelligent scholar in a highly respected U.S. University who seriously suggested editing out all of the sexist statements from Prabhupada's books." (6.3)

The organizers of the VAST conference are clearly relieved that all the texts relating to the period when these discussions were held have been erased (6.3).

> "Mercifully, by Krishna's arrangement, the texts from December 1997 to April 1998 vanished in a COM system crash."

But their relief may be short-lived; for other VAST members have promised to organize other damaging texts for release. These texts will demonstrate the offensive mood of feminists regarding Srila Prabhupada and his books.

Now we humbly direct our gentle reader's attention to Section 6.4. "Ardhabuddhi Dasa's" version excludes a considerable length of text bearing correspondence between Krishna-kirti Dasa and Mother Madhusudani Radha dd. In the unedited text Krishna-kirti Dasa plainly described how she related to him:

> "I am being viciously attacked by the Mad Radha and some slightly lighter shades of ISKCON liberalism on another conference."

Then he gave examples of her correspondence, which he described as "vituperative."

> "Here's a recent vituperative reply from Mad Radha regarding the use of the word 'Mataji'"

"Ardhabuddhi Dasa" deleted all this correspondence, most likely because it shows Mother Madhusudani Radha dd speaking directly to Krishna-kirti Dasa in a very unseemly manner whereas he remained very gentlemanly. She would evade an issue through assumptive comments or crude

innuendoes, in order to win the discussion at all costs, even at the expense of truth. Mother Madhusudani Radha dd to Krishna-kirti Dasa:

> "Are you really that sexually agitated? No please don't answer that, I don't really want to know."

Many are pointing fingers at the members of GHQ but do not realize that three fingers are pointing back at themselves. At this point we would like to re-iterate the points covered in Article 9 so that our point is clear.

In this section we have shown three examples wherein "Ardhbuddhi Dasa" has cut and pasted GHQ texts to our disadvantage. Comparing the redactions to the originals, the reader will have noted three things:

1. ."Ardhabuddhi Dasa's" rendering of those texts casts GHQ members as villains, whereas the original version shows the foibles of the *purvapaksins* .
2. ."Ardhabuddhi Dasa's" versions are meant to hide the identity of someone.
3. .That someone is the same person in each case: Mother Madhusudani Radha dd.

These facts naturally lead to the following question: Could "Ardhabuddhi Dasa" and Mother Madhsudani Radha dd be one and the same person? At this time we don't know. But it is our desire that a full investigation be made by the GBC to find out the identity of "Ardhabuddhi Dasa" and that they be punished for distorting the truth.

10. In a state of war

> *"it is obvious that they considered themselves to be in a state of war."*

We would now request our gentle reader to view Section 3. As pointed out by Ameyatma Prabhu the militaristic tone that was sometimes used on GHQ initially was actually borrowed from ISKCON "militant" feminists. They are known to address one another with military titles, as can readily be seen in this letter from "Private Visakha" to "Generalji" (believed to be Mother Malati dd). This text was accidentally sent by "Private" Mother Visakha dd to Mother Sita Dasi dd, who then forwarded a copy to GHQ members. It was posted also on the (then) DOW forum for public consumption. We have deleted the mid-portion of the text. (It can still be retrieved from DMW.)

Please note how "Private Visakha" accuses Jivan Mukta Dasa of beating his wife, a typical ploy of feminists (to accuse all their opponents of being wife-abusers). What about abuse of the truth, as committed by "Ardhabuddhi Dasa" and the feminists per their obuscations of facts?

What is remarkable about "Private Visakha's" concern is that Mother Sita dd, the supposed possible target of Jivan Mukta's frustrations, is an ardent opponent of feminism. Together, this husband-and-wife team are a potent force against the feminist heresy.

Please also note a typical symptom of feminists is their approach of Srimati Radharani instead of Lord Krsna. We certainly hope this is not an abhorrence for males extending even to the spiritual level. Known to be integral to secular feminism is the prominent "goddesss cult," in which *sakti* is regarded as superior to *purusa*. So absorbed are they in identification with their female bodies, that they prefer to worship Sakti rather than Purusa. This is not Vaisnavism. While there is doubtlessly transcendentally perfect loving exchange between Sri Sri Radha-Krsna (embodiment of

the profoundest theology), the unauthorized elevation of Srimati Radharani smacks of the "goddess cult" so often associated with militant feminists.

Letter COM:1652404 (159 lines) [W1]
From: Internet: Jivan Mukta Dasa <btb@georgian.net>
Date: 01-Sep-98 18:59
To: Shyamasundara (das) ACBSP [4101]
Comment: Text COM:1654038 by Shyamasundara ACBSP
Subject: ISKCON women calling themselves Generals and Privates

---

Check out this response today from Visakha to Malati:

>Dearest Generalji,
>
>Dandavats. Srila Prabhupada, Srimati Radharani ki jaya!!
>
>My sincerest and deepest apologies for dragging you into the dialogue
>with Mr & Mrs Mukta. Please forgive me. I had asked TKG for his
>understanding of the GBC thing, and he sent me this copy of a letter
>that he'd early sent to Pranada:
>
>April 15,1992
>ISKCON Dallas
>
>Dear Mother Pranada,
>
>Please accept my obeisances. All glories to Srila Prabhupada. I beg to
>remembrances. I hope this meets you in the very best of health.
.
.
.
>Servant of the servant,
>Tamal Krishna Goswami
>
>P.S. I mentioned the list tiitled "G.B." in my book Servant of the
>Servant, page 148, published in 1984.
>
>It appears that TKG is no longer exactly sure what Srila Prabhupada said
>in the conversation. And therefore, in my book, we can politely discount
>the conversation in trying to determine Srila Prabhupada's desire re:
>women GBC's. Certainly we can totally discount it considering that a few
>months after this conversation he appointed two women GBC's. In any
>event, although Mr Mukta is fervently desirous of us all following
>Vaisnava etiquette, he is quite unable to follow it himself. I am now
>the brunt of his forceful anger, and I worry that he is taking out his
>frustrations on his wife physically.
>
>May Srimati Radharani guide and protect you in your journey back to Her.
>
>Please keep me informed as things evolve on your side. My thoughts are
>with you.
>
>much love, the private
>

(Text COM:1652404) ————————————

11. Sadhusangananda

> *"The group also included Sadhusangananda TP of ISKCON Boston, although due to his travel schedule, he was not very active initially."*

Sadhusangananda Prabhu was never a member of GHQ. His name was included by "Ardhabuddhi Dasa" perhaps because Mother Madhusudani Radha dd has a personal vendetta against him and thought that he could be tarred with the same brush used to smear the GHQ members. The one and only text by Sadhusangananda Prabhu appearing on GHQ was a personal correspondence, forwarded to GHQ by a member.

12. Sita was the only woman

> *"Jivanmukta's wife Sita was the only woman active in these discussions. One of her main roles appears to have been to leak texts from the "International Women's Conference" on COM to the GHQ members."*

Why Mother Sita dd was the only female member of GHQ is revealed in Section 1 by Mother Sita dd herself. Basically, she thought it best that GHQ be a "male only" conference, and her reasons are given in Section 1.

By stating the above, does "Ardhabuddhi Dasa" want the unknowing reader to feel that the conspicuous absence of ladies on GHQ was suspiciously deviant, thus fortifying the distorted image of GHQ that he intends to convey?

Actually we very much wanted input from chaste Vaisnavis, and originally three were slated to participate. But for various reasons, as explained in Section 1, they decided it best not to be directly involved in the discussions. DMW, however, has always consisted of both men and women. On the contrary, the Women's Ministry's COM conference includes no men. This fact should perhaps be investigated, for perhaps there are "nefarious" reasons why men are excluded.

13. Intended to disempower women

> *"...and to search folio for quotes intended to disempower women."*

Let us look at this word, "empower," and its opposite, "disempower," which are both trendy, psycho-babble-rap words of the New Age establishment. This word "disempower" is key to feminists, for they desire to be empowered with resources, administrative authority, false prestige, etc.—the selfsame goals that materialists vie for in quest for universal hegemony. But are these goals legitimate for us who seek to understand our relationship with God, to act according to that relationship, and to fulfill our birthright of pure love for Sri Krsna? Of course, they are not. In fact, this very quest for *labha-puja-pratishta* is a major cause of fall down from spiritual life.

One disillusioned former member of the feminist International Women's Conference (IWC) on COM made the following observation:

> "When I joined IWC, I had great hopes of hearing women's perspective of becoming Krsna conscious and developing our devotional mood. But, in my humble opinion, most of the discussions are grounded in material considerations and aspirations. This

> is not why I came to Krsna consciousness. I have had my fill of this materially centered nonsense, and am seeking higher goals." (2.3)

"Materially centered nonsense": Is that what the Women's Ministry and the feminist movement within ISKCON is about? How is it related to spiritual life? Or is it an impediment to spiritual life, being primarily aimed at material aggrandizement?

A Godbrother once commented that the problem with ISKCON feminists, the cause of their unrest, is that they are not self-satisfied. And why aren't they self-satisfied? Because they are not preaching. For devotees caught up in the feminist movement, preaching has ground to a halt.

This same devotee is labeled by certain feminists as a "male chauvinist pig." Yet he is preaching and inspiring many women from the educated class to become devotees; he has guided many professional women (teachers, doctors, etc.) along the path of devotional service. Yet in Alachua, the home of the Women's Ministry, and with perhaps the highest percentage per capita of feminists in ISKCON, how many new devotees have been recruited? How is it that a "male chauvinist pig" is inspiring highly educated, professional women to become devotees but the women of Alachua cannot? We are being told that unless Vaisnavis become empowered and ISKCON modernizes for the 90s, we will not be able to attract intelligent, educated women. If that is so, then it follows logically that:

1. .Women who joined ISKCON strictly on the basis of Srila Prabhupada's books are not intelligent.
2. .The Godbrother mentioned above, by his "fundamentalist" methods, should not have been able to attract intelligent, educated women to the *sankirtana* movement . (But he did.)
3. .All members of the Women's Ministry must necessarily be empowered preachers, recruiting intelligent women (and men) to ISKCON. (But are they?)

Srila Prabhupada wanted to produce spiritually empowered preachers, whereas the Women's Ministry seems to be interested primarily in "material considerations and aspirations." Another woman writes:

> "My question then would be then why are they married? Or more importantly, why did they get a woman's body? Obviously they had some desire that got them that body so why not use it for what it was intended? Also, throughout history, oppressed people have taken action! If a woman feels she should be a preacher then she should preach!! And by showing her skill it would be undeniable that she was qualified. But walking around saying woman's rights woman's rights woman's rights seems like a waste of breath." (2.1)

The same above-mentioned Godbrother once hosted a leading member of the Women's Ministry. He introduced her to professional women whom he had guided to become practicing devotees. He tells that she chose not to discuss Krsna consciousness with them but instead to encourage them: "Oh, you have a Masters degree? You should become a manger in ISKCON…" The women later commented to him that "We didn't become devotees to procure some material position but to develop love for Krsna."

Perhaps we should discount the attitude of those newly recruited educated women as merely utopian dreams of some who perhaps read Srila Prabhupada's books too much! Is the goal no longer to become a humble devotee of Krsna, but rather to seize as much power as possible? Is that what the Women's Ministry stands for? It is disturbing to think so. Most of us have spent the last twenty-plus years trying to break free from the clutches of materially motivated men in positions of

power in ISKCON. Should we instead now give opportunity to materially motivated women? We maintain this to be an unacceptable proposition.

"Ardhabuddhi Dasa" objects that GHQ gathers quotes meant to defeat the feminist doctrine. But he and his camp are certainly equally free and entitled to defend their ideology in the same manner, by finding more and more *sastra-pramana* to substantiate their position. That is the way of Vaisnava *brahmanas* , which Srila Prabhupada wanted us to become. The *brahmana* sees through the eyes of the *sastras (sastra caksus)* and not through mundane logic spurred by material desires.

> "The *brahmana* sees through the *sastra,* the King through his spies, the cow through her nose, and an ordinary man with his eyes."
> Canakya Pandita

The problem for "Ardhabuddhi Dasa" and company is that there is no *sabda-pramana* with which to conclusively substantiate their position; thus they defame the very Vaisnava-brahminical method of philosophical research (as taught by Srila Prabhupada) as hideous and treacherous, while they themselves apparently prefer to reword *sastra* for materialistic purposes. (see 6.2-3)

The question now arises, "Are they who espouse that men and women should follow Vedic *dharma* in fact disempowering women? The answer is "Certainly not." For it is indeed that very neglect of *stri-dharma* which actually disempowers a woman and that very following of *stri-dharma* which actually empowers her both materially and spiritually.

> "The wife of a brahmana suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahma, Visnu and Mahesvara].
>
> PURPORT
> The *Aditya Purana, Markandeya Purana* and *Padma Purana* tell about a brahmana who was suffering from leprosy but had a very chaste and faithful wife. He desired to enjoy the company of a prostitute, and therefore his wife went to her and became her maidservant, just to draw her attention for his service. When the prostitute agreed to associate with him, the wife brought her the leprotic husband. When that leper, the sinful son of a brahmana, saw the chastity of his wife, he finally abandoned his sinful intentions. While coming home, however, he touched the body of Markandeya Rsi, who thus cursed him to die at sunrise. Because of her chastity, the woman was very powerful. Therefore when she heard about the curse, she vowed to stop the sunrise. Because of her strong determination to serve her husband, the three deities-namely Brahma, Visnu and Mahesvara-were very happy, and they gave her the benediction that her husband would be cured and brought back to life. This example is given herein to emphasize that a devotee should engage himself exclusively for the satisfaction of Krsna, without personal motives. That will make his life successful."
> CC Antya 20.57

One mataji in the DMW comments:

> "One last thing. Before I started trying to be a flea on the dog of a devotee, I was never surrendered to my husband, and considered men and women equal. But after reading the glory, love, and reverence of many of the ladies in the scriptures, and their sense of duty, I was simply entranced and amazed. I never knew being in this position could be so powerful. How very sad for those who read these stories, and turn their nose up while they mutter about being equal. We didn't get a woman's

> body for nothing, we got it for some reason. Perhaps to learn to surrender? Hmmmmmmm....." (2.4)

By dint of her chastity, Mother Gandhari was so powerful that Bhimsena (more powerful than 10,000 intoxicated elephants) was afraid of her (this is reference to the fact that though Bhimasena had vowed to drink the blood squeezed from the heart of Dushasana, he only feigned drinking it because he feared the wrath of Mother Gandhari). Just see the power of chastity! Yet feminists claim that these histories are meant only to encourage undue control of women.

Rather than becoming disempowered (as the feminists claim) by following her *dharma* as ordained by Lord Sri Krsna, a woman becomes very powerful and achieves perfection:

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

> "By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work." BG 18.46

A newly recovering feminist, who is now practicing the ways of *stri-dharma*, wrote to Mother Sita dd, marveling at how powerful a woman she must be:

> "I have also one another problem. I would appreciate your help in this regard very much. I just don't know how to manage time. You have to help your husband to run the business then you have four children and all house work and all the sadhana (chanting, reading, ...). How do you manage all this? "(2.5) [Sita is currently pregnant with her 5th child.]

Dear reader, please note the many texts in Section 2 providing ladies' testimonies as to how their marriages became peaceful and happy once they began to follow their *dharma* as women. Such peaceful and happy family life is the natural desire of even normal, mainstream secular women. But it is attainable only by follow *stri-dharma:*

> "However, every relationship I have seen, the women were very pushy and loud and disrespectful to their men, and the men left or were unfaithful. I am the only one who was not feeling that woman's lib thing and here I am married almost seven years and going strong, while most of my 'liberated, career minded' old friends have kids with no father. Why? Because I respect my man and treat him like a man and my teacher and the leader of this house, and I act like the woman of this house." (2.1)

14. Damaging the reputations of Vaisnavi leaders

> *"As can be seen in the first text below, they used their secret conference to brainstorm strategies to terminate the women's ministry (including many discussions on whether these efforts should concentrate on damaging the reputations of Vaisnavi leaders or of the male ISKCON leaders who support the women's ministry)"*

This is simply wrong and totally misleading. Our purpose from the very outset was to compile a philosophical treatise for presenting to the GBC. Although it is true that we discussed the

possibility of terminating the IWM, our consensual agreement was to recommend that the IWM be governed by or amalgamated with the Grhasta Ministry. However, generally speaking, we also weren't at all hesitant to frankly discuss what we perceived to be cases of serious philosophical deviance among certain leading personalities of ISKCON.

In reality, the party guilty of damaging Vaisnavas' reputations by making false allegations is "Ardhabuddhi Dasa" and associaties. It is a classic in contrived propaganda.

15. Dossiers of "dirt"

> *"collect dossiers of 'dirt' on opponents in an effort to discredit them"*

We now direct our gentle reader's attention to Section 3.3. In this text, regarding her reply to Jasomatinanda Prabhu, Mother Malati dd includes another text forwarded to the IWC, which she had previously sent to other forums. The text is identical, except for the addition of a postscript:

> "Yr servant, the most fallen and illiterate, Malati dd
> (Text COM:1743305) ————————————
> PS...(this was not sent as part of my reply) but does anyone out there know anything about above mentioned prabhu/temple president and alleged wife-beating?"

Here we witness a GBC Candidate clearly looking for "dirt" on someone who had challenged her philosophically. She was unable to counter his assertions philosophically, so it appears herein that she seeks to blacken his name as a last resort. "Private Visakha" made similar insinuations about her adversary Jivan Mukta Dasa when she wrote to "Generalji" (Mother Malati dd): "I worry that he is taking out his frustrations on his wife physically." To which Jivan Mukta Dasa responded (See 3.2 for full response):

> "Your accusations, nevertheless, have revealed to us that even revered Vaisnavis are not immune from the despicable tendency to make false and vicious accusations against men they dislike. They quickly stoop to yelling "ABUSER!". Defamation of character is no small matter. Krsna (and Radharani) could never be pleased when you slander someone in this way. Why are you taking it so personally? I am simply challenging your conclusions. If you are unable to defend them then be a lady and admit defeat. It's OK. We all make mistakes."

16. Strategy to get women to lose their "cool"

> *"Strategize how to get women to lose their cool on COM while they themselves appeared as gentlemen."*

There was no such strategy. Rather, as will be seen, our concern was to not degenerate to the same level of pettiness as our opponent matajis. It was suggested time and again to curtail debates with them, so as not to divert from our pursuit of more promising philosophical discussions with sober-minded devotees and GBCs. We were concerned also to avoid occasions for *Vaisnava-aparadha*, which is so easily done via e-mail. (This is discussed below in Article 22.)

17. Feminism: A form of atheism or Mayavada

Yes. It is heretical and can be demonstrated as such. Such heretical philosophies as *ṛtvikvad* and *stri sāmyavad* are examples of *manasikatvena nimita viddhiḥ* "a system concocted by the mind (without reference to śastra)." Feminism, in all its flavors, is mayavad philosophy (*stri sāmyavad* = the theory that men & women are equal) it must be exposed and exorcised from Vaisnavism at all costs.

Garden Conversation–June 27, 1976, New Vrindaban

> "Caitanya Mahāprabhu, He was so kind, but still there was distinction. When He was taking prasādam, personal associates, they were sitting with Him. Is it not? So this is called maryādā. Maryādā means honor. That must...Varieties must be there. Otherwise we become Māyāvādīs-everything is equal, all one. This is Māyāvāda philosophy. No varieties. There must be variety. That is Vaiṣṇava philosophy. And as soon as you make it varietyless, all equal, that is Māyāvāda. Just see even in this flower, this is also flower and this is also flower. Does it mean they are of the same rank? This is understanding. Together they look very beautiful, but if you take separate value, then it is valuable than this flower. That distinction must be there. If somebody says "I am accepting even the leaf in this garland," then what to speak of rose? It is like that. Kṛṣṇa says that. That does not mean leaf and rose have the same value. One is making a beautiful garland, "I am accepting everything." Mixed together it looks very nice, but individually the leaf has value, the rose has value, the flower has value. Not that because they are put together they have equal value. This is Vaiṣṇava philosophy."

18. BSST and the brahmana-Vaisnava debate

> "One of the much-discussed strategies in the GHQ focused on how to pre-empt the legitimate concerns of ISKCON vaisnavis. The most popular strategy for accomplishing this is illustrated in the following quote from one of their texts: 'as a tactic (following BSST in the brahmana and vaisnava debate) put their concern as our first concern. Then we put the second concern to show how to deal with the first concern in reality. What do you all think? Before they jump in and show fingers to us as if we are abusing the women, we point fingers at the men and deal with this. So now they have nothing to point fingers at.'"

We will discuss in the next Article(19) "Ardhabuddhi Dasa's" distortion of the truth with regard to "pre-empting the legitimate concerns of the women." Here we will simply emphasize how one GHQ member suggests that we use a legitimate form of presentation as shown by our previous *acarya,* Srila Bhaktisiddhanta Saraswati Thakura. If because of adopting his method we are to be considered hypocrites, the further implication then is that Srila Bhaktisiddhanta Saraswati Thakura himself is the leading hypocrite of us his followers. Of course, to conclude so would be a very serious offense to our predecessor *acaryas.*

19. These men are not genuinely interested in women's concerns

> *"This quote clearly shows that these men are not genuinely interested in women's concerns but that they would simply use calls for the protection of women to advance their own cause, i.e. control of women."*

Here we continue with the thread from Article 18. Why does "Ardhabuddhi Dasa" claim as above? What feeling does he want to evoke from the reader? First he labels followers of His Divine Grace

Srila Bhaktisiddhanta Saraswati Maharaja as hypocrites for employing a certain method of presentation. Now he concludes that the members of GHQ have no genuine interest in the welfare of ISKCON Vaisnavis. (We may note here that many Vaisnavis remain active supporters of GHQ and its goals.) "Ardhabuddhi Dasa" leads the hapless reader to believe that GHQ's so-called concern for the protection of women was a mere pretense, the actual motivation being the malignant desire for "control of women." It is understandable that feelings of revulsion, distrust, or disgust would enter the minds of those who believe "Ardhabuddhi Dasa's" version. Even one GHQ member admitted that upon reading the "GHQ Conspiracy" account, he thought "Boy, those guys on GHQ are a real bunch of jerks," until he remembered that he was one of those guys and that we were not at all as "Ardhabuddhi Dasa" had posed us to be. Words are very powerful, and when misused with malevolent intentions, they can cause great harm.

By now it should be apparent that "Ardhabuddhi Dasa" is a master of disinformation. But what is the actual truth? To discover that truth, we would like to turn our gentle reader's attention to Section 4, to which we will be referring often in this segment of the presentation.

First, we should point out that "Ardhabuddhi Dasa" has apparently purposely misled the readers into thinking that GHQ members' concern for women was duplicitous. This conclusion of his was apparently not simply an innocent mistake conveyed to the public, but rather a calculated strategy to create in devotees' minds revulsion towards the members of GHQ and their agenda. Why do we say that? Let us consider the following:

1. ."Ardhabuddhi Dasa" misinterprets a statement of Vidvan Gauranga Dasa (VGd) and presents that misunderstanding as the mission of GHQ.
2. .However, "Ardhabuddhi Dasa" neglects to mention that VGd did not submit his first text to GHQ until October 26, 1998, nearly a month after the online inception of GHQ (September 28, 1998) and even longer away from the very first of these discussions held via personal e-mails between members. VGd had been travelling to Vrndavana for the *parikrama* and so was incommunicado via e-mail from September 19 to October 26. But up till that time, senior GHQ members had already logged considerable discussion.
3. ."Ardhabuddhi Dasa" excludes many exculpatory texts prior to October 26, 1998, as well as after this date–texts which show that GHQ's concerns truly were for the benefit and protection of women of ISKCON and society in general.
4. ."Ardhabuddhi Dasa" presented texts out of their original context, thus creating confusion to his readers. The reader would thus be misled and drawn to a particular conclusion—a conclusion far removed from the truth.
5. ."Ardhabuddhi Dasa's" deceit, as mentioned above, suggests his personal desire to further the cause of feminism within ISKCON.

Let us now examine a few quotes from the exculpatory texts, which verify that certain ladies misled the general devotees about our intentions (Complete texts available in Section 4.):

> "I am also in full agreement with the proper cultural behavior in ISKCON. Women must be respected and protected but not allowed to act like men……So, although we didn't allow women to lead kirtan in the temple, anyone misbehaving with women is dealt with heavy hand and offenders were publicly punished to create proper etiquette."

> "Just as Husband as Swami and has authority over wife (woman) he also has responsibility towards her. Men can't have only authority and no responsibility. In Mayapura to the extent possible we tried to make sure that along with strict behavioral standards for the ladies they are not ill treated or dishonored eg. when we

found that some man made lewd calls to some ladies we track the guy down and then gave him good punishment and he had to fall at the feet of the ladies whom he offended and beg forgiveness. And many ladies appreciate that. Although some ladies have made it a point to flog Mayapura on the internet or publicly, many resident ladies support us."

On October 6,th twenty days before VGd joined GHQ, Ameyatma Prabhu wrote a very inspiring text called "Women Do Have Legitimate Issues." His recently written long rebuttal of the "GHQ Conspiracy" file was an expansion of that text. He wrote:

"…The real root source is that the men were not fully self-realized, were not fully qualified …The whole women's issue has arisen because there are legitimate complaints that the women have not been protected properly…I say our effort must therefore deal with whole issue, we must also address the legitimate issues concerning the women… If the leadership, and men, in ISKCON had provided proper protection for the women, they would not complain. The fact that women are complaining like mad is due to the fact the men have not properly protected them."

"I will repeat myself from a previous post, if the men had been more qualified leaders then the women would be satisfied. It is because our leaders have failed us, all of us, the children who were beaten and molested, the women who were left without protection, the wives who were abused with no where to go, etc., that these women have felt so powerless and so much at the mercy of buffoons for so long, that out of frustration they are demanding to take matters into their own hands. We must earn the respect of leadership by becoming good leaders before most women will back off. So, somehow, I am thinking we should incorporate these ideas into our efforts and deal with these issues as a part of our plan."

In one text, VGd expresses his concern that nowadays early marriage for girls may not be safe, because the present social situation sorely lacks the necessary support to marriage partners that would otherwise naturally be provided per the extended family system. In another text he wrote:

"I also thought the same thing. When I discussed with an IWC-sympathizer sometime back, I discovered that many of their concerns are indeed valid. Here's a sample of what I have heard:

1. .In general, women are not being protected. For eg. During public harinams, men lead kirtans, and women follow behind. One lady told me that sometimes some karmis would try to 'attack' her and other ladies but the men were absorbed in the bliss of harinama and they got fried!…

… I also remember that once when I was a child, I went on pilgrimage with my mother, aunt, grandmother, younger sister, and grandfather. There was no accommodation in the Guest House. Finally my grandfather argued with the guest house manager that there are ladies here and that he should at least provide a small room for the ladies to stay and that he and his grandson will sleep in the corridor or in the lounge. He got a small room and the ladies stayed there while I and my grandfather slept in the corridor that night (after getting some eatables for the ladies). It was always understood that giving physical protection and emotional support to ladies was a very high priority.

Even when there were disagreements and fighting, the men always made sure that the ladies ate and were okay. I heard that from my aunt. We have to CARE for the ladies. I

> mean the Grhastha devotees have to take up that responsibility. It has to start somewhere and traditionally that meant the grhastha men…"(4.17)

Jaya Tirtha Caran Dasa (JTCd) quoted many verses from *Manu-samhita* describing how women should be respected:

> "55. Women must be honored and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.
> 56. Where women are honored, there the gods are pleased; but where
> they are not honored, no sacred rite yields rewards…."

And then (JTCd) commented:

> "To me this suggests that the Vedic goals were to satisfy all walks of society. The results of not following the Vedic path results in what we often see and hear complained about."

Another devotee cited that within cultured families, if a man habitually mistreated his wife, he would be beaten by his own brothers:

> "Rather I had different experience. One of my uncles was a drunkard and it was a big shame on the family and the uncle knew it very well. So, as long as my grandfather was alive he never came to the house in drunken state and behaved well to his wife. But later on, after Grandfather's death there was no one, who could control him. So, he would come to the house in drunken state and then started beating his wife. This was understood by other ladies who were at home and reported to the other male members of the society. So, all the other brothers got together and warned him very heavily. But he repeated one in their presence, and then all my other uncles and father got together and gave him a good beating."

Shyamasundara Prabhu said:

> "Ameyatma Prabhu has emphasized the need for training men and then the woman problem will be solved. He is correct. In the following lecture SP emphasizes that woman are mostly imbued with rajas and tamas. Men also, but only men can rise to sattva. Thus the husband must become a devotee to be able to lead his wife."

> "In the following selection from a lecture by Srila Prabhupada he explains that in Vedic culture a woman doesn't even go to a spiritual master for instruction and education what to speak of school or brahmacarini ashrama. Her instructor and teacher is her husband (father when young). BUT the husband must be of high quality and gentle, etc. So the onus is on the man."

Why did "Ardhabuddhi Dasa" exclude all the exculpatory texts which show GHQ's real intentions? Why instead did he prefer to paint GHQ as a conspiracy of insincere rascals?

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20. Mother Malati's GBC appointment criticized

> *"One of the most discussed texts involved a letter written by Jasomatinandana, in which he criticized Malati's GBC appointment. Although no GHQ members appeared capable of realizing why mainstream devotees had been offended by Jasomatinandana's text, they agreed that it might be best if they tone down future attacks for tactical reasons."*

In Article 22, we will discuss the false charges by "Ardhabuddhi Dasa" as extrapolated from his insinuation that we decided to avoid "future attacks for tactical reasons." But for now, we shall touch upon "Ardhabuddhi Dasa's" use of the word "mainstream," which appears to be his tactic for manipulating the reader's emotions. For, once labeled as being outside the mainstream, a person is then easily marginalized as a misfit or fanatic. Notions of threat by so-called strangers who do not fit within the mainstream mold are thus easily conjured. Such antisocial characters then become the enemy because they do not follow the mainstream.

However, to be within the mainstream is often not at all good: mainstream Americans are proud to be beef-eaters, overly fond of illicit sex, habituated to intoxicants of wide description, and given to so many other unhealthy mainstream activities. They sport in the mainstream current of nescience, while cascading down to hellish conditions of future life.

Regarding the sentiments of various GHQ members towards Mother Malati dd, "Ardhabuddhi Dasa" (in his apparent strategy to misrepresent and malign the members of GHQ) excluded several exculpatory texts which showed that, despite certain differences, the GHQ members did maintain appropriate respect for Mother Malati dd. Please now see Section 5, wherein Mother Malati dd is the subject of several texts. HH Bhakti Vikasa Swami states:

> "From my experience, Malati Mataji is a very nice, humble and sincere devotee. Not an anti male chauvinist pig type. Could be entered into dialog with."

And HH Rasananda Swami said:

> "But I have to reveal that I do not like to read what is being told about Mother Malati. I consider her a good vaisnavi. I lived in New Vrndavana for some time as sankirtana leader (about two years ago) and I had some exchanges with her and due to circumstances I had to visited her ashram. I have to tell you that I was always pleased by visiting her ashram. I appreciated the training that she gave to her girls. They were relating with me in a chaste and polite way."

Again, we must ask why "Ardhabuddhi Dasa" has not presented these texts?

It must be apparent to the reader by now that both the public and GHQ members are victims of a deliberate program of deception designed to incite the contempt and scorn of the general ISKCON population toward the members of GHQ.

21. Women not having souls

> *"In the initial conference texts, the GHQ members were more freely showing their true color and frequently referred to ISKCON women as 'obnoxious', 'feminazis' and even as not having souls, to the 'ISKCON Women's Ministry' as the 'ISKCON Whore Ministry' and to the 'International Women's Conference' as the 'International Witches Conference.'"*

We admit that in the earliest stage of GHQ there were some instances of loose talk. But GHQ members very quickly realized that this must cease, to prevent serious spiritual consequences to the speaker, as well as for other reasons. Details of this follow (Article 22). The essential fact is that, of the total 911 texts that comprised GHQ, a mere miniscule number of them contained such terms. Thus, to characterize the GHQ members on the basis of less than one percent of the total of texts is quite misleading and unjust. Even in "Ardhabuddhi's Dasa's" expose, wherein "he" exhibits 49 texts, very few contained objectionable language. Here are the facts:

Word	#of occurrences	#of times used as adjective
Obnoxious	2	2
Feminazi	5	1
Whore	1	1
Witches	0	0

Please note that "feminazi" is used as an adjective only once. Any subsequent occurrence of this word is either a duplication from another text or is an example of adjectives NOT to be used. Again, throughout the 49 texts presented, this term was used as an adjective only once, and it was soon banned from use. And of the 49 texts, objectionable words are found in only four–we repeat, only four!–texts.

Thus, even though "Ardhabuddhi Dasa" had (and still has) all 911 GHQ texts, he can cite only the discrepancies shown above hardly a pattern of behavior; hardly anything to cause alarm or to warrant punitive measures; especially considering the fact that GHQ members consensually decided to stop using such words (as will be seen in Article 22). We again ask our respectable reader to consider why "Ardhabuddhi Dasa" has so falsely presented the facts.

Next, we request you to consider the following phrase used by "Ardhabuddhi Dasa": "referred to ISKCON women as..." The glaring implication, of course, is that such adjectives were used to describe all ISKCON women. But again, the truth is radically different. Certain GHQ members used those terms to describe a very small but vociferous cult of ISKCON feminists imbued with mayavadi tendencies who oppose the teachings of Srila Prabhupada.

Such feminists portray GHQ's agenda as anti-woman or misogynist, but this also is untrue. Just as many women support reestablishment of Vedic culture, so also many men choose to side with radical feminists. **It is not a gender war, it is cultural conflict: modern Western secular culture versus Vedic culture.** GHQ has many women supporters (see Section 2), and these women also sometimes use the very same terms (some even coined by ladies) to describe these radical women. Women are not always offended by words like "feminazi" (5.1)—which is not to say that we advocate such language, but perhaps simply to say that in the heat of anger or frustration, tempers flare, and poignant adjectives may be spawned. In any case, GHQ was not incubating gender conflict, as "Ardhabuddhi Dasa" portrays.

In a similar vein, the text which states: "as not having soul" refers strictly to feminists:

> "I must admit although they appear to be spirit souls like those of us either wearing male or female bodies, in actually they have no soul."

The speaker says that others wearing female bodies have souls but not feminists (and spoken in jest). However, "Ardhabuddhi Dasa" has misapplied the statement to mean exactly the opposite of what was said. And by now, we have seen texts on VNN and elsewhere, claiming that GHQ believe "all women have no souls." But obviously, that was not said. The comment was made jokingly, but also to indicate his own experiences with certain insensitive females. Jaya Tirtha Carana Prabhu has explained what he meant thusly:

> "In short, there is a general understanding–among people who are without motive to misinterpret my words–that to have 'no soul' simply means to have no soft heart, no mercy, no sensitivity for others, etc. It is an obvious figurative use of words that both parties of the private discussion understood:
>
> Please note that my comment refers both to men and women who fit the mode of having "no soul." I repeat, IT IS NOT A SLUR AGAINST WOMEN, as some are taking my words to mean."

This is quoted from his recent paper *SATYAM EVA JAYATE: The Truth Will Prevail* and the gentle reader is requested to read it for further details.

Regarding the offhand nicknaming by one GHQ member of IWC as "International Witches Conference," it is simply a game that two parties may play. The former "Dharma of Women" (DOW) conference, for example, was commonly called by Mother Prtha dd and others, "Down on Women," even though the then conference organizer, Mother Sita dd, is herself a woman and even though many other women actively participate therein and/or support its objectives. (See Section 2.)

Now, O gentle and patient reader (you must be patient if you are still reading), please come with us to Section 7, which documents several typical cases wherein certain ladies use disagreeable, offensive, and odious language while speaking with or about those who want to follow Vedic culture in ISKCON. You will see instances of Women's Ministry members and also one *sannyasi* using pejorative, insulting, abusive, inflammatory terms—"sexist," "chauvinist," "narrow-minded," "semi-literate," "rabid fundamentalists," "amazingly stupid"—in letters to Jivan Mukta Prabhu and his wife Mother Sita dd. (See also Section 3, in which ISKCON women who call themselves "Generals" and "Privates" falsely accuse Jivan Mukta Dasa of beating his wife.)

In a letter sent to them by Mother Madhusudani Radha dd, one writer with apparent disdain, one calls Mother Sita dd a *sudrani* : "Jivan Mukta Prabhu has gotten too much under the influence of the teachings of his *sudrani* wife... as we know, *sudras* are in the mode of ignorance…" Another insultingly calls all anti-mayavadi (anti-feminist writings) "scholarship in the mode of ignorance."

Mother Varshana dd (HDG) claims that in the USA the only women who agree to follow Vedic culture are foreigners, who are not advanced like American women. She characterizes these non-American devotees (Europeans, Latin Americans, Indian, etc.) as being insincere, feigning chastity to get their "green cards." Is it that American women devotees are so advanced that they no longer need to regularly attend to their *sadhana,* unlike "inferior" foreign women who comprise the majority of Vasinavis residing in temples and having strict *sadhana and trying to follow nari-dharma?*

Many ISKCON feminists perceive The Dharma of Women (now DMW) conference to be very dangerous and so often wage verbal assaults upon it. Mother Pṛtha dd accused it of "Hinduizing" ISKCON–which of course is deliberately meant to be an insult, as we normally understand that Srila Prabhupada and the Gaudiya *acaryas* view Hinduism as a corruption of Vedic culture. (See recent article in "Hinduism Today" on this very point.)

Mother Mamata dd criticized GBC members as "dysfunctional and unqualified, untrained leaders" with "dictatorial attitudes," who have "been destroying Srila Prabhupada's movement for many, many years."

Also in this section we see that Mother Sita dd wrote to HH Bir Krishna Goswami for clarification of a comment he had made to the IWC conference. Maharaja promised to reply, but then rudely posted the private exchange to IWC, along with an introduction wherein he (a supposed protector

of women) publicly called her a sexist. When her husband, Jivan Mukta Dasa, confronted Maharaja, demanding a public apology for the public insult, Maharaja responded with an inadequate, perfunctory, private apology. Nor did he reply to Jivan Mukta Dasa's subsequent letter.

Then there is the example from Section 6.1, wherein Mother Madhusudani Radha dd is quoted hurling a string of insults at Basu Ghosh Prabhu:

> "over-zealous, arch conservative, backwards, women-hating, oppressive people who give ISKCON a bad name"

She speaks this way to a Godbrother of her own guru, one worthy of all the respect she would offer to her own Guru Maharaja.

(If Srila Prabhupada had ever heard any of his disciples speak in this way to or about any of his Godbrothers, surely it would have been a dark day for that devotee. But in these days, with no compunction, very junior devotees insult seniors with nearly absolute impunity. Considering that such impudence is suicidal to one's spiritual life, and that the guru must absorb reaction for such offenses of his disciples, we sincerely hope that initiating gurus of such offensive disciples will take cognizance and appropriate action.)

Returning to the original point, we assume that you agree that the tone of the speakers in Section 7 is highly disagreeable, offensive and odious; nor would you desire to be a recipient of such insults. And, for your edification, the dictionary meaning of the word "obnoxious" is: "highly disagreeable, offensive, odious" (American Heritage Dictionary). Thus, when feminists were described by one GHQ member as obnoxious, it was definitely not an unfair description.

Regarding the term "feminazi," it is commonly used in the USA to describe radical feminists. The meaning of "femi-" (feminist) is apparent; the suffix "nazi" refers not only to obnoxious behavior but also to underhanded and ruthless tactics. A modern ex-feminist author, Camilla Paglia, calls the feminists "social-Stalinists," for similar reasons. If one compares how the Nazis ruthlessly waged psychological warfare to spread anti-Semitic disinformation through the Propaganda Ministry of Joseph Goebbels, to how "Ardhabuddhi Dasa" has foisted upon the hapless devotees a treatise of disinformation meant to create anti-GHQ sentiments in order to illegally arrest GHQ's progress in preparing a proposal to the GBC, then the term "feminazi" fits. (Please recall that GHQ's only purpose was as a think tank for drafting a proposal to the GBC, due process for effecting change in ISKCON.) Unfortunately, it is a very accurate description of "Ardhabuddhi Dasa" and company, who will break ISKCON laws and even state laws (libel and slander) to achieve dubious ends.

So as to make sure there is no misunderstanding the term "femi-nazi" was not a blanket description of **ALL** women in ISKCON as "Ardhabuddhi Dasa" insinuated. The word is an apt description of a very small group of militant, extremist, feminist activists within ISKCON who have used all kinds on unfair tactics such as using Chakra (controlled by feminists) as their "soap box", and BTG (see Article 25) and other ISKCON publication to push their own agenda (which is contrary to Srila Prabhupada's teachings).

In regards to the term "whore" as in "International Whore's Ministry" as opposed to "International Women's Ministry" as is reproduced by "Ardhabuddhi Dasa" in the following text:

> So, possibly we might also want to see, if 100% dismantling the WM may prove too big a fight, what about pushing to have it redefined in accordance with SP teachings, and headed up by a very chaste Indian mataji, one whom anyone can relate to as mataji ? ?
>
> That's a beginning. But regardless of who's involved, it should be under the protection and guidance of the grhastha Ministry. If woman has no independence,

how can a group of women have independence?

A Prostitute Ministry would also be appropriate considering the current state of affairs. Actually, it could be called Whore Ministry so that the initials can remain the same. In this way those big gun gurus, sannyasis and GBCs who enjoy such association can do so without contaminating our daughters.
Ys. JMd

"Ardhabuddhi Dasa" presents the texts trying to show that Jivan Mukta Dasa regularly calls all women "whores" and "prostitutes" for being divorced (see 4.23-25). But that is not the case. Please note where JMd says: "A Prostitute Ministry would also be appropriate considering the current state of affairs." What "state of affairs" is that?

What Jivan Mukta Dasa is referring to here is the fact that Mother Malati dd had been recently been made a probationary GBC. He, and many others objected to this because Mother Malati dd has a very dark history. She had deserted Srila Prabhupada as a disciple and been out of the movement longer than many devotees have been in it. She became a follower of Jiddu Krsnamurty (pakka mayavadi), and was a drug addict. But what really upset him and others was that she had become a madam of a high class whore house in New York. Thus the appellation "Whore Ministry." The following texts provide the context for Jivan Mukta Dasa's statements:

Date: Sat, 10 Oct 98 11:35 -0400
From: "Jivan Mukta Dasa" <btb@georgian.net>
Reply-To: btb@georgian.net, GHQ@com.bbt.se
To: "COM: GHQ" <GHQ@com.bbt.se>
Subject: Re: Madame Malati
Lines: 73
[Text 1762234 from COM]

Mother Sita dd writes to Mother Jayasri dd
>On Thu, 8 Oct 1998 18:30:12 -0400 (EDT)
Sita Devi Dasi <btb@georgian.net writes:
Ok, glad to know it's you. I've been wanting to ask you something for some time actually, since I spoke with you in Toronto a few years ago, and never got the opportunity. You see, I remember you having told me, if my memory serves me well, that Malati Devi had run some type of whorehouse while she was out of the movement–I don't know if it was before she took sannyasa or after. I mean no disrespect to Malati herself nor do I wish my inquiry to seem as though I question her spiritual status in Krsna consciousness nor do I feel her past somehow impedes her ability to perform devotional service. The reason it has been on my mind is related to her new GBC candidacy. I thought you might be the right person to ask confidentially about this and I am hoping you would be willing to clarify this for me.

Hoping all is well,
>Your servant, Sita dd

Mother Jayasri dd replies
>Hari bol Sita prabhu. Nice to hear from you. As far as my talking about Malati's condition when she was gone I must have been in some befitting context because it's not my habit. She is too dear and I respect her very much. Anyway her past is no secret to the devotees of the GBC connection but I must say she has no atmosphere of

her past fallen condition. She is very empowered by Srila Prabhupada now. I must say that when she was fallen she was honest about it. She didn't do it at or around the temple etc. She is not a luke warm person, preach KC but do all nonsense. When she was out she lived in a fallen way and now she is a great example of as pure of an endeavor as I have seen anyone make. She selflessly does 25 hrs. worth of service and hardly even sleeps or eat, which can be verified by the girls whom she lives with. I'm sure your questions are not out of malice but her past is not generally a common topic for me. If you want to know, contact her at Malati.ACBSP.@com.bbt.se she I'm sure will tell you what ever you want to know. She is quite a humble person.
>Hare Krsna Jayasri dasi

Jivan Mukta Dasa's comment
So now we know how to properly address Malati: not Prabhu nor Mother or Mata but Madam. I don't feel that a protest of *Vasinavi aparadha* is appropriate in this case. I have never said nor is my intention the denial of this woman service in Srila Prabhupada's movement. My only question is the constitution of appropriate service.

A madam is not only a whore herself, but she employs other young ladies (and/or men) in the sex trade. Even if she has reformed herself, is it appropriate to elevate her to the position of GBC? If Bhavananda, Kirtanananda, Bhagavan, etc. were to re-emerge repentant for their past indiscretions, would we be willing to re-institute them in their former leadership positions? For all I know, Madam Malati may be a pure devotee right now. But that does not justify elevating her to any position of public prominence as much as it would be unthinkable to reinstate any of the above males as GBC's or let's say Murali Vadaka as a teacher. Such actions are an insult to all those chaste women and responsible men who have not only honourably fulfilled their prescribed duties but have done so irrespective of the disruptions, pain and confusion caused by these very same individuals. May I get your thoughts on this please.

I would like to see someone like Basu Gosh Prabhu ask the GBC EC about their knowledge and feelings of her prostitution ring. What do you think?

Ys. JMd

From: xyz
Date: 08-Oct-98 02:00
To: Shyamasundara (das) ACBSP
Subject: cat fights with women

Dear Shyama Sundara Prabhu.
PAMHO.AGTSP.
I could not disagree with you more on this. I am not interested in getting any law passd by the GBC nor lobby for any resolutions. How can you trust these people who goof like that and then we have to baby sit them to teach what SP taught? I can't waste my life like that.

I didn't know what you wrote about Malati on IIN. Her ex husband Shyamasundar told me last year that just some five or six years back Malati was a madam arranging girls for high class customers in a brothel house in, I think, New York just before coming to Kirtanananda. I mean she had hit the bottom of the pit. They couldn't find anyone better? What is the use of your trying to hobnob with these men and lobbying for their support who have no discrimination whatsoever.

Hari Bol.
YS xyz
(Text COM:) ————————————

[For newer devotees who may get confused, Srila Prabhupada has two disciples named Shyamasundara Dasa. The first one was a GBC and was married to Mother Malati dd. The second is a famous astrologer and a member of GHQ. To make things even more confusing many initiating gurus in ISKCON have got disciples named Shyamasundara Dasa.]

It should be stressed that no one doubts that Mother Malati dd is a devotee nor is it suggested that she should be denied service. What is upsetting is the kind of service she is doing. The GBC already has credibility problems why make it worse by appointing her?

The radical feminist members of the IWM and IWC accuse GHQ members of gratuitously calling all divorced women prostitutes. This is simply not true.

> "This is not to say that I advocate divorce. In my practice I never do such a thing. What I am advocating is taking a long view of the situation and getting the right perspective, and being careful not to alienate someone who is actually an ally simply because of a past marital fiasco. Remember, even though the vast majority of ISKCON devotees have had divorces they still support divorceless marriage as the ideal, they just didn't have the ways or means of achieving that goal. Our task should be on providing such ways and means so that the next wave that hits the beachheads will have fewer casualties." (4.23)

Please refer to 4.23-25 for the whole series of texts on this sensitive issue.

For other examples of harsh language used by the feminists please see Sections 3 and 11.

22. Only tactical and cosmetic

> *"In later texts, the men appear to have realized that by showing their true feelings so openly on the conference, they may also later inadvertently slip up and use these offensive labels in public. They therefore devised a system of referring to their opponents either as "purvapakshins" or by their initials only. Since this change was only tactical and cosmetic, it appears clear that we can not take seriously any claims made by these men that they are interested in bringing back "Vedic culture" to ISKCON."*

Let us carefully consider why "Ardhabuddhi Dasa" would conclude as above. First, he suggests that GHQ members were totally insincere in our decision to temper or eliminate poignant adjectives from our exchanges. He speculates that this was a calculated strategy merely for gaining political advantage—so as not to commit *faux pas* in public. He suggests that we have no understanding of Vedic culture or fear of *Vaisnava-aparadha*. The underlying reason for this, "Ardhabuddhi Dasa" says, is because at heart "our true feelings" are better described by those few poignant adjectives discussed above. Again, the fact is that we realized those descriptions to be contrary to our sincere purposes and so renounced them.

Through that one paragraph, "Ardhabuddhi Dasa" attempts to solidify revulsion toward the members of GHQ, even though an unbiased reader would otherwise naturally understand that GHQ members had decided to not speak disparagingly of the *purvapaksins*. These texts indicating GHQ's desire to remain gentlemen, claims "Ardhabuddhi Dasa," mean exactly the opposite.

Now again, we request our reader's attention upon Section 5 (and also Section 1.2), which provides many exculpatory texts in full context (not slices) over a long span of time. These texts show the actual reason why we decided to refine our manner of speech on GHQ. Now, you might wonder why "Ardhabuddhi Dasa" omitted these exculpatory texts from his presentation. And why does he show only bits and pieces reassembled into a "Frankenstein monster," with no resemblance to the truth? In Kali-yuga, the last vestige of *dharma* is truthfulness, yet here again "Ardhabuddhi Dasa" demonstrates his unconscienable tactic to despoil truth and thus deceive the entire assemblage of ISKCON devotees. But why?

Before showing you direct quotes, we'll now simply state the actual reasons that we became concerned about our choice of language:

1. .Anger clouds the mind of the angry party.
2. .An angry state of mind leads to *Vaisnava-aparadha,* which destroys one's spiritual life.
3. .Our mission was to present a proposal not to feminists but to the GBC; thus we wanted to establish a high, philosophical platform of logic and reason and avoid destructive emotions.

One fact is that well before the GHQ conference was formed (September, 28, 1998), many members had exchanged e-mail expressing their concern that use of poignant adjectives would be dangerous for our own spiritual lives. The following quotes (except the first) are from texts exchanged before GHQ was formally created (later forwarded to GHQ). They show our desire to keep discussions on the philosophical level. (For full texts see Section 5.)

> "There is a lot to be angry about, it is difficult to see the philosophy twisted by junior devotees. But simply to be angry is not enough. Anger begets anger. There will not be understanding through anger so I decided to drop it of my own accord."

> "From my experience, Malati Mataji is a very nice, humble and sincere devotee. Not an anti male chauvinist pig type. Could be entered into dialog with. I feel that the GHQ presentation should be high on reasoned argument and sastric quotes, and low on verbiage and invective…Never insinuate that the opposite party are not devotees or bring their sincerity into question."

> "Why should it degenerate into a scrap? But yes, ad hominem attack must be avoided & philosophy and the issues must be kept 'up front'."

Contrary to the accusation of "Ardhabuddhi Dasa," the following indicates that several days before the official formation of the GHQ conference, Shyamasundara Dasa had suggested using the term *purvapaksin* . For a definition of *purvapaksin,* see Text 5.10. It indicates high respect, actually, and is used in Vedantic circles—as a borrowing from the Nyaya school—to refer to those who hold a view different from one's own. This letter also shows that GHQ members were fearful of *Vaisnava-aparadha,* did not consider their opponents as enemies, and realized the necessity to maintain decorum for edification of their own Krsna consciousness:

> "It is easy for me to get caught up in anger and its offspring. (Perhaps others have a similar problem?) So I will need you to keep me from falling into Vaisnava aparadha. That is why it will be important for devotees like BVS to read our material before it is presented. For a start we should simply call the other side "our opponents" or use the Sanskrit term "purvapashin", that is, those who present the antithesis. That will help to keep us more dignified. They are not our enemies, after all, when this is over we will have to work with them."

> "So as you say we have to do our utmost to keep this at a high level…Aside from that, taking the high road will be good for our own consciousness."

The following quotes are from texts posted after GHQ was formed. Here one can see that the members are still concerned to avoid degenerating speech, although "Ardhabuddhi Dasa" would have the reader believe the opposite.

> "Maharaja made some good points about not descending into the cat fight mode of the women. Thus we should not address them as "feminazis" as it may slip out and the term is inflammatory to them as well as to us (makes us more angry). Similarly, even though I coined the name "Mad Radha" we should not use it in this forum just so that we discipline our own minds against the raja & tama guna."

The Women's Ministry suggests that we used initials (instead of names) and the term *purvapakshin* as means to tactfully conceal our insincere, demonic intents. We have already explained *purvapaksin*. The following quote explains the real reason we used initials, not only for the *purvapaksins* but for ourselves also:

> "Suggestion to use abbreviations for names that will often be repeated in our discussions. I offer the following simple beginning list:
>
> (We already have MR)
> R-Radha dd (MG)
> P-Pranada dd
> S-Sudharma dd
> V-Visakha dd
> J-Jyotirmayi dd
>
> Maybe we use 2 letters for our own names (?)"

The suggestion to use initials rather than full names was simply to save time and energy by not having to constantly write out the names of authors of various treatises and proposals that were being discussed frequently on GHQ. Just as some write "SP" for Srila Prabhhupada, one member suggested the above list of abbreviations for the sake of expediency. It was simply to save time—not for some devilish reason, as portrayed by "Ardhabuddhi Dasa."

As humans err, we did not always follow our own guidelines, but if one of us would stray, another would point out the error to preserve our intended focus:

> "I humbly submit and agree that we DO need to keep cool-headed at all times. If we are not careful to avoid Vaisnava-apradha, then we are likely to be destroyed in our attempts to cause positive reform in ISKCON. We cannot afford to lose our few fighting soldiers to the clutches of *maya* in the form of unnecessary, exaggerated, blanket, or false criticism of the purvapakshins… To that end, I humbly submit that we remain very CAREFUL to avoid Vaisnava-apradha and unecessary criticisms and unecessary entanglements with the purvapkshins, all of which will cause havoc or destruction to our own spiritual lives."

> "I suggest that we gain victory on this issue without the need of personal criticism. We should benefit ourselves by sharing our realizations in sastra and Prabhupada's behavior and words."

"But IMHO we ought to keep it as gentlemanly as possible (guess I'm preaching to myself here as much as to you!) Malati is doing 1000 times more service for ISKCON than *** (who is doing precious NOTHING) &***, etc. Seems to me that Srila Prabhupada would've taken cognizance of that - I speak with reference to the actual history."

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23. Art of deception

"Some of the conference members appear to be very skilled in the art of deception. For example, Vidvan Gauranga writes (in response to a question of whether he feels up to debating Sudharma and Pranada of the women's ministry): "No I am not afraid of being intimidated. I am just playing the same game they are playing. They try to get support by saying "Ah! we are called feminazis!" etc. So I am also crying out, "Ah! I am called a woman-hater!"

We see nothing wrong in what Vidvan Gauranga Dasa has done. He is correct in his observation, and there is no deception. He simply states the facts. (For an example of abusive language used by certain of our dear mothers, please see Section 7.) Ironically it is "Ardhabuddhi Dasa" who has embarked upon a rather comprehensive exercise in misinformation and deception. And ironic it is indeed that "Ardhabuddhi Dasa" himself is soon to be exposed in his conspiratorial efforts to expose the so-called "GHQ Conspiracy."

24. Earl of Chesterfield

"Although the GHQ members typically insist that opponents always quote sastra, they seem to hold themselves to a somewhat lower standard: Shyamasundara wrote:

"A man of sense only trifles with them [women], plays with them, humors and flatters them, as he does with a sprightly and forward child; but he neither consults them about, nor trusts them with, serious matters." Earl of Chesterfield.

To which Vidvan Gauranga replied:
"Good stuff. Bhaktividya Purna Maharaja told me the same thing."

And these are the same men who are currently bashing their opponents all over COM for even daring to use "logic and common sense" if this process does not involve quoting *sastra.*

Here again "Ardhabuddhi Dasa" presents a false image of GHQ members. He suggests that we "insist" that the promulgators of the feminist heresy support their position with *sastra* (which they are unable to do), while we ourselves avoid *sastra* and instead employ secular literature as our epistemology. To prove this, they cite some quotes posted to the GHQ forum from various authors throughout history, ranging from the Greeks and Romans to contemporary authors. These authors give their own observations on women as acquired from experience (*pratyaksa pramana*). "Ardhabuddhi Dasa" suggests that it is hypocritical for GHQ members to dovetail such secular references for our purposes while insisting that the *purvapaksins* use *sastra* to support their conclusions. This is simply another incorrect appraisal of the actual case.

Not once on GHQ was it ever suggested that the views of secular authors could become our *pramana,* or textual epistemology. Nor can "Ardhabuddhi Dasa" demonstrate that but is simply making false accusations to further tar and feather GHQ.

By claiming as he has above, "Ardhabuddhi Dasa" fails to employ the "logic and common sense" which he defends; for GHQ members never based our arguments upon such mundane quotes—all arguments were based on sound *sastra.* The above quote simply confirms what is already stated in *sastra. Sastra* presents the truth, and the Earl of Chesterfield has restated that truth as obvious. Srila Prabhupada also says that women are like children:

> "As for behavior, there are many rules and regulations guiding human behavior, such as the *Manu-samhita,* which is the law of the human race. Even up to today, those who are Hindu follow the *Manu-samhita.* Laws of inheritance and other legalities are derived from this book. Now, in the *Manu-samhita* it is clearly stated that a woman should not be given freedom. That does not mean that women are to be kept as slaves, but they are like children. Children are not given freedom, but that does not mean that they are kept as slaves." BG 16.7p

And Srila Prabhupada in a Lecture on TLC at Bombay 17-3-71:

> "Prabhupada: These are all imagination. When woman, when she is misguided, she becomes dangerous. There is no question of love. But one thing, according to Vedic conception life, that women and children are on the same level, so they should be given protection by men. In childhood the protection is from the father, in youthhood the protection is from the husband, and in old age the protection is from the grown-up sons. So they should never be given independence. They should be given protection, and their natural love for father or for husband or for children, then that propensity will grow very smoothly, and that will establish the relationship with woman and man very happy, and both of them will be able to execute their real function, spiritual life, by cooperation. The woman is known as his better half, so if she looks after the comfort of the man, a man is working and he is looking after the comfort, then both will be satisfied and their spiritual life will progress. Woman is meant for certain duties; man is meant for... Man is meant for hard working, and woman is meant for homely comfort, love. So both of them, if they are situated in their respective duties under proper training, then this combination of man and woman will help both of them to make progress in spiritual life."

Women were like children at the time of the *Manu-samhita;* they were like children during the days of the Romans and Greeks; they were still like children during Lord Chesterfield's day; nor have they changed since the time Srila Prabhupada wrote those words, nor will the situation change throughout eternity.

So if Lord Chesterfield says that woman are like children, does it somehow become a falsehood? No. He has stated a fact which has been true and observed since eternity. Similarly, cow dung is pure, whether stated in *sastra* or confirmed by professor Bose in his laboratory. It is not pure because professor Bose declares it so; he has simply confirmed that which is already fact.

In any case, the important point is that GHQ members do not employ secular authors as our *pramana,* nor do we depend on faulty logic or common sense. We perceive reality through *sastra caksus,* the eye of the *sastra.* This is the way of the Vaisnava *brahmanas,* the followers of Vedic culture. Although we would never accept secular authors as *pramana,* still there is no harm to recognize others who have realized the very same truths and thus simply reconfirm the *sastras* . Therefore, let us reaffirm: **Our authority is *sastra,* not secular authors.**

Srila Prabhupada himself would sometimes cite a secular author (like Shakespeare) to illustrate a sastric point. That point is true not because Shakespeare said it, but because the *sastras* affirm it.

Here is an example of Prabhupada citing Shakespeare. Please note that Srila Prabhupada does not imply that Shakespeare is an authority above *sastra:*

> "I think there is a line in Shakespeare's literature, "The lunatic, mad, and the poet" or something like that, "all compact in thought." [The actual reference is A Midsummer Night's Dream, Act V, Scene I: "The lunatic, the lover, and the poet, are of imagination all compact."]. So a madman and a atma-rati person, self-satisfied man, outwardly, you will find there is no difference, but inwardly, oh, there is vast difference. (Lecture: Bg3.1-5, LA, December 20, 1968)

Considering the apparently deceitful, vindictive, and cowardly actions of "Ardhabuddhi Dasa," who is acting to defend the Women's Ministry in his article *Conspiracy To Terminate The ISKCON Women's Ministry*, we would like to share with you a stanza by Rudyard Kipling which penetrates to the heart of the matter:

> "When the Himalayan peasant meets the he-bear in his pride,
> He shouts to scare the monster, who will often turn aside.
> But the she-bear thus accosted rends the peasant tooth and nail
> For the female of the species is more deadly than the male."
>
> *Female of the Species* by Rudyard Kipling

This observation by the famous secular poet is a confirmation of the eternal truths given to us by Maharsi Vedavyasa in the following verse of his *Srimad-Bhagavatam* and also by Srila Prabhupada in his purport:

> "Urvasi said: My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women.
>
> PURPORT
> "Canakya Pandita has advised, *visvaso naiva kartavyah strisu raja-kulesu ca:* 'Never place your faith in a woman or a politician.' Unless elevated to spiritual consciousness, everyone is conditioned and fallen, what to speak of women, who are less intelligent than men. Women have been compared to *sudras* and *vaisyas (striyo vaisyas tatha sudrah)*. On the spiritual platform, however, when one is elevated to the platform of Krsna consciousness, whether one is a man, woman, sudra or whatever, everyone is equal. Otherwise, Urvasi, who was a woman herself and who knew the nature of women, said that a woman's heart is like that of a sly fox. If a man cannot control his senses, he becomes a victim of such sly foxes. But if one can control the senses, there is no chance of his being victimized by sly, fox-like women. Canakya Pandita has also advised that if one has a wife like a sly fox, he must immediately give up his life at home and go to the forest.
>
> *mata yasya grhe nasti*
> *bharya capriya-vadini*
> *aranyam tena gantavyam*
> *yatharanyam tatha grham*
> (Canakya-sloka 57)
>
> "Krsna conscious *grhasthas* must be very careful of the sly fox woman. If the wife at home is obedient and follows her husband in Krsna consciousness, the home is welcome. Otherwise one should give up one's home and go to the forest.

hitvatma-patam grham andha-kupam
vanam gato yad dharim asrayeta
(Bhag. 7.5.5)

> "One should go to the forest and take shelter of the lotus feet of Hari, the Supreme Personality of Godhead."
> SB 9.14.37

We should like to point out that in his purport, Srila Prabhupada has quoted Canakya Pandita, who may be seen as a secular author, in that he was not a *rsi*. However, his writings in no way contradict the Vedas but rather support Vedic conclusions (a literature in pursuance of the Vedic version). Srila Prabhupada was quite fond of Canakya Pandita's teachings, since they were of highly practical value.

[Update 2017 on a the basis of a lot of study and research it is found that Canakya slokas are all based on Vedas, sruti and smriti, and that he just rephrased them. On reading Ramayana and Mahabharata etc. you will find Canakya's source material. This is why his works have endured. And since they are based n the Veda to criticize his writings would be an instance of the 4th offence against the Holy Name.]

Our ISKCON feminists are fond of declaring that because they are "devotees," the negative depiction of women given by Srila Prabhupada does not apply to them as it would to ordinary women. But is this true? In his purport, Srila Prabhupada specifically says "Krsna conscious *grhasthas* must be very careful of the sly fox woman." This directly means that there may be women who associate with devotees (for example, a wife who associates with her devotee husband, or other women who associate with ISKCON devotees) who are "sly fox women." They may call themselves devotees, but do their actions reflect those of devotees?

We should like to very carefully point out and bring to your full attention that we are not in any way, shape, or form labeling **ALL** women in ISKCON, or in society in general as "sly foxes." It has been the consistent tactic of "Ardhabuddhi Dasa" to say that we are making blanket statements about **ALL** women, but that is not so. Anyone who accuses us of this is wrong and would be doing so only for the sake of sloganeering and spreading disinformation about us in the attempt to stir up hatred and animosity toward us. We are focusing our attention on a very small minority, the kind that support mayavad philosophy in the form of feminism, *stri sāmyavad*. We know that that are many women in ISKCON who are sincerely trying to follow the orders of Srila Prabhupada as enunciated in his books regarding *nari-dharma*, a few examples of such glorious and worshipable women can be found in Section 2 of the Appendices.

Having said that we have to wonder about the Women's Ministry and it supporters of whom "Ardhabuddhi Dasa" is most definitely one. Let us not forget that "Ardhabuddhi Dasa" wrote *Conspiracy To Terminate The ISKCON Women's Ministry*; this strongly suggests that "Ardhabuddhi Dasa" is intimately associated with the Women's Ministry. Otherwise, why would somebody "leak" the information to "him" (as "he" claims) and why would "he" go to the trouble of writing such a long paper? While the identity(ies) and gender(s) of "Ardhabuddhi Dasa" is hidden behind the cloak of a pseudonym (we don't know if it is one person or several, or what their genders are) the actions of this person are well known. We have demonstrated beyond a shadow of a doubt that "Ardhabuddhi Dasa's" action are characterized by distortion of the truth, half-truths, misleading statements, disinformation and other tricks of an expert prevaricator. The fact that "Ardhabuddhi Dasa" has chosen to hide behind anonymity again suggests the "sly fox" mentality. "He" has hidden his identity because "he" knew that the truth would eventually come out and "he" would be known as a "sly fox."

If this is the kind of behavior the people in the Women's Ministry find acceptable, it indicates a lack of integrity and character, and we wonder if those are the kind of people we would want to have involved in our governing body.

All in all, this attempt by "Ardhabuddhi Dasa" and associates to cast aspersions on the members of GHQ because of quoting a few secular authors is simply another ingredient in their colossal fabrication of the "GHQ Conspiracy" scandal.

25. Conspiracy

In previous articles herein, we have alluded to a conspiracy by ISKCON feminists. That was said not simply to create a diversionary smoke screen, for there is actual evidence that suggests that members of the Women's Ministry and the International Women's Conference and their supporters were directly involved in a conspiracy, as defined in the standard dictionary. Conversely, the accusation of "Ardhabuddhi Dasa" (a creature of the Women's Ministry?) that GHQ was involved in a conspiracy is inaccurate and purposely inflammatory.

> **conspiracy**, *n.,* 1. An agreement to perform together an illegal, treacherous, or evil act. 2. A combining or acting together, as if by evil design: *a conspiracy of natural forces.* 3. *Law.* An agreement between two or more persons to commit a crime or to accomplish a legal purpose through illegal action. (American Heritage Dictionary)

As mentioned previously, the purpose of GHQ was stated succinctly by Basu Ghosh Prabhu on September 24, 1998:

> "As I understand it Maharaja, GHQ is going to be a think tank with the mandate to prepare a paper with proposals to the GBC to check apasiddhanta in the form of 'feminism' in ISKCON."

To submit recommendations to the GBC is actually due process for effecting change in ISKCON. GHQ was not planning a *coup d'etat*, or violent revolution, or assassinations of GBC members, or any such similar nefarious plot with intentions to impose its will against the GBC! GHQ was a think tank, with the specific mandate to research and compile a philosophical treatise for addressing a particular *apasiddhanta* within the very heart of ISKCON. During their upcoming meetings in Mayapura, the GBC would then be free either to accept or reject our proposals (having given due consideration to the merits of our philosophical propositions). And certainly also the proponents of secular feminism would have equal opportunity to rebut our presentation, per the *pramana* of *guru-sadhu-sastra*. That is the authorized way of debate among Vaisnava *brahmanas*. And it is the parliamentary procedure adopted by our GBC.

But before that opportunity for due hearing of GHQ's proposals had transpired, its objective was subverted by "Ardhabuddhi Dasa." Furthermore, an attempt continues to thwart and suppress our duty to participate in the decision-making process of the GBC. Rather than support the feminist position by lawfully presenting philosophical theses, our opponents "Ardhabuddhi Dasa" and cohorts, aware that their position has no sound merit and is philosophically indefensible, resorted to base, unethical, dirty tricks, by unlawfully conspiring to nullify our efforts. If this action of "Ardhabuddhi Dasa" goes unchecked, then the very basis of ISKCON government is seriously threatened. Rather than being governed by philosophy based on *guru-sadhu-sastra* and the rule of law, the GBC may well become influenced by conspiracy, psychological manipulation, *vox populi*,

mob mentality, and secular theories. If ISKCON wishes to usher in a golden age of 10,000 years, it must adhere to the former and reject the latter.

We shall now adumbrate a plausible scenario of how this conspiracy by the Women's Ministry took place. We first turn the gentle reader's attention to Section 13, to which we will refer in this final portion of our presentation.

At this time, we do not know exactly how the private texts of GHQ were procured by "Ardhabuddhi Dasa". We do know however that supplied with those texts "Ardhabuddhi Dasa" then compiled *Conspiracy to Terminate ISKCON Women's Ministry*. This "Conspiracy" file was then sent to VNN, an anti-ISKCON website. We will now investigate a possible scenario by directing you to Section 13.1-13.2, which are "Statuses" of the IWM COM conference, performed by GHQ on two separate occasions.

According to the record, the IWM forum was created on January 15, 1998. Please note the total number of texts existing on the forum on those two dates:

Date	**# of texts**
Oct 7, 98	96
Nov 26, 98	972
Increase	876

Please note that between the date of IWM's inception and October 7 (a period of almost 9 months), only 96 texts were submitted, slightly less than 11 per month. But on November 26, the number of texts had suddenly increased to 972, an increase of 876 texts in just 7 weeks and an average of 125 texts per week, or 500 per month–a 50-fold increase in the rate of texts–up from 11 per month. We humbly suggest that the worshipable mothers of the Women's Ministry weren't exchanging cookie recipes in preparations for the Christmas season; rather, considering the time and circumstances, it is quite plausible that this sudden deluge of texts was in fact a very large number of texts purloined from GHQ plus a flurry of associated discussion as to how to utilize those texts. The reason we say this is plausible is because "Ardhabuddhi Dasa" has stated:

> "Although he agreed with many of the traditional views expressed by the others, he found their modus operandum to be distasteful and therefore decided to share the plans with Vaisnavas and Vaisnavis worldwide. Although we will respect his wish to remain anonymous, we greatly appreciate the courage he showed by sharing these texts with us."

If this is true, then it no stretch of the imagination to suppose that the alleged defector (could it be the sysops?) would submit the texts to the party against whom GHQ was supposedly conspiring. Considering that "Ardhabuddhi Dasa" has chosen to title his expose *Conspiracy To Terminate The ISKCON Women's Ministry*, we need not wonder to whom the defector would likely leak the texts.

By now, we have scrutinizingly analyzed and elaborately demonstrated that this expose by the feminists is essentially a weapon in their unethical campaign to besmirch the members of GHQ. Having no basis in Krsna conscious philosophy, they have resorted to this measure out of desperation.

Further evidence of the above is that ever since "Ardhabuddhi Dasa's" expose was released on November 18, members of the Women's Ministry have remained silent while profuse, terrible, false accusations were waged against GHQ members—based wholly upon the misinformation

contained in "Ardhabuddhi's" expose. And mob mentality was conjured by the professional manipulators (psychologists), as can be seen in text 13.7 (where devotees are urged to "hang" other devotees). Although we understand that statement to be metaphorical, nevertheless there have been cases of devotees threatening physical violence upon each other in relation to the "GHQ Conspiracy." All this cyber-lynching was based on totally false information. It would appear that the members of the Women's Ministry, however, were in possession of the exculpatory texts bearing the actual truth. We trust that, having read those texts, our respected readers now hold a much more favorable view as to the purposes and intentions of GHQ.

If the Women's Ministry possessed exculpatory texts yet allowed innocent devotees to be abused on the basis of falsehood, it would be a malicious sin of omission. Worse still, is that they would then be indirectly responsible (first by publishing the conspiracy expose, and further by holding silent) for hundreds of *Vaisnava-aparadhas*. In Kali-yuga, the last vestige of *dharma* is truthfulness. We therefore are distressed and aggrieved at heart, knowing that devotees have fostered an atmosphere wherein half-truths and outright lies are paraded as facts. It is indeed disturbing to consider what the future of ISKCON will be if criminal expediency is the chosen method for defeating philosophical opposition. Has attainment of power at any cost now become a supposed virtue? Or is it now commendable to mock those who humbly try to follow Vedic culture?

Since there is evidence which at least appears to be "probable cause," we hereby officially request that a special GBC commission be formed to seize those texts of the IWM COM conference before they are likely destroyed (if they contain incriminating evidence against certain parties). And if those texts do contain incriminating evidence, we further request that they be studied to determine to what extent different ISKCON members were involved in the "Feminist Conspiracy:" to wage a smear campaign against the members of GHQ and, especially, to derail our lawful efforts to be heard by the GBC. And we should mention that the IWM COM conference has now become hidden from the devotee public (as can be seen in Section 13.3, which shows the "Status" for that conference.) Please also note that membership of Mother Sudharma dd, organizer of the conference, also is not registered. This indicates that the conference is now fully cloaked in secrecy. The Women's Ministry is quite likely trying to protect itself by hiding its current activities. We therefore request the GBC to act expeditiously, before important evidence is destroyed.

We now humbly direct our reader's attention to Section 13.4, which contains the top few lines of the "Status" of the International Women's Conference (IWC). Here we see a direct connection between the Women's Ministry and the IWC. Mother Hariballabha dd is one of the organizers of the International Women's Conference and is also a member of the Women's Ministry. And it is a fact that almost all members of the Women's Ministry are also members of the International Women's Conference. Since the two organizations are so intimately connected, it is highly likely that "Ardhabuddhi Dasa" is actually a team of IWC members, commissioned to write the "Conspiracy" file by the Women's Ministry.

Nor did it end there...

It appears that other players joined in for further chicanery. We direct the gentle reader's attention to Section 13.5-13.6. This text seems to indicate that HH Mukunda Goswami and the BTG Editorial Board were also involved.

You may note that in 13.6, Mother Sudharma dd states that Mukunda Goswami (and several other men) is part of the Women's Ministry (though not a member of IWM Conference on COM, which is for women only). Now please turn to text 13.5, focusing especially on the first long paragraph after the salutations:

> "Some of ISKCON's leaders and members have apparently been making extreme statements about the women in our movement. For those of you who may have

> already seen some of these statements, please forgive the redundancy. It appears that some of these declarations have become part of the public record via internet. Postings and other information indicate that these are not just a handful of disgruntled individuals, rather there appears to be a cabal, a group of conspirators engaging in a pseudo-military-styled strategy that aims to ill-name, misrepresent, exploit and minimize a section of our society. This crosses the line of vaisnava etiquette, to say the least. We are have information that certain parties have given these statements to the anti-cult movement. Therefore, as leaders of ISKCON, we should be prepared to take appropriate steps to publicly condemn such positioning and language, lest these be considered collectively to be (God forbid!) ISKCON's 'official' position."

Very neat: Create a public relations problem in order to destroy your opponents.

We do not know exactly from which COM conferences Maharaja extracted the nine or ten sample texts that he provides. Other than the very last one, none were from the GHQ forum. No doubt they were prompted by "Ardhabuddhi's" misleading and prejudicial expose, posted on VNN.

Let us now consider the second to last paragraph. But first note that, according to Text 13.1 and 13.2, both Mother Visakha dd and Mother Pranada dd are members of the Women's Ministry (regarding Mother Pranada dd, see also 4.11-4.12).

> "By way of contrast, the following article, which was started several weeks ago and was put on the COM BTG staff conference on Tuesday, 17 November 1998, is scholarly and civilized. Although it is not customary for the entire GBC to review a BTG article before publication, I thought this could be an exception. In fact it was Visakha prabhu, the author, who originally requested just such a review. BTG's editor-and-chief, Nagaraja dasa agrees and welcomes your comments. We request, however, that every GBC member give a "yea" or "nay" to BTG publishing this article in the usual "generally in favor" or "generally opposed" style of straw voting. We need your response by 29 November, 1998."

In this paragraph, Mukunda Maharaja suggested that an article by Mother Visakha dd on this subject be given the stamp of GBC approval before being published. And he admits that it is not customary for the GBC to do this. ("Coincidentally," the article was submitted to the BTG Editorial conference on the very day before the GHQ expose was sent to VNN.)

We do not wish to jump to conclusions, but something doesn't seem right. It seems plausible that the above "coincidence" is the continuation of a conspiracy to sabotage GHQ's efforts for presenting a proposal to the GBC. Why do we say this? First, it would seem that it was not a coincidence that Mother Visakha dd was working on this paper. Please consider that Mother Visakha dd is a member of the Women's Ministry and as such would have been in possession of the large number of texts that were suddenly sent to the Women's Ministry, texts which appear to have originated from GHQ. She then would have had these texts for a long time. Her paper certainly appears to be a preemptive strike against GHQ. (We should also note that she is an associate editor of BTG, as is Mukunda Goswami.) It certainly appears that this is not serendipity—but rather fully deliberate. We also note that the treasurer of the Women's Ministry, Mother Pranada dd, is also the wife of BTG's editor-in-chief, Nagaraja Prabhu. This is a very curious concatenation of personnel: Mukunda Goswami and Mother Visakha dd, both members of the Women's Ministry and associate editors of BTG; Mother Pranada dd, treasurer of the Women's Ministry; and her husband, editor-in-chief of BTG. Is there "something rotten in the state of Denmark?" It could all very well be innocent and have a logical explanation. But it certainly doesn't seem that way.

It is all very curious:

1. .According to “Ardhabuddhi dasa”: “Before the conference went off the air, one of its members had second thoughts. Although he agreed with many of the traditional views expressed by the others, he found their modus operandum to be distasteful and therefore decided to share the plans with Vaisnavas and Vaisnavis worldwide.”

2. .Who did he share those “plans” with?

3. .It just so happens that between the time the GHQ forum is started and the time “Ardhabuddhi’s Dasa’s” article is published, 876 new texts appear on the Women’s Ministry Conference—a 50-fold increase in the amount of texts that it usually gets.

4. .What is the nature of these texts?

5. .On November 17, 1998, Mother Vishaka dd, a member of the Women’s Ministry and a BTG editor, submits an article on women’s issues (*Krishna Consciousness and Women. How may Krishna Consciousness women serve the Lord? Can they be leaders in His spiritual society?*) to the BTG editors.

6. .The very next day (November, 18,1978) “Ardhabuddhi Dasa’s” expose entitled *Conspiracy To Terminate The ISKCON Women's Ministry,* appears on VNN.

7. .A merciless avalanche of abuse and character assassination is piled upon the members of GHQ via COM forums and in the feminist controlled media, especially CHAKRA. Untold Vaisnava-*aparadhas* are made. Physical violence is threatened.

8. .On November 22, HH Mukunda Swami (a member of the Women’s Ministry and BTG editor) writes a letter to the GBC, asking them for their imprimatur on Mother Vishaka’s dd article, as well as suggesting that leaders of ISKCON, “publicly condemn such positioning and language” (meaning GHQ and it’s agenda).

9. .Who gave HH Mukunda Maharaja the 10 texts he uses as examples?

10. .On or about November 27, 1998, Mukunda Goswami’s letter and Mother Vishaka’s article are sent to GHQ by a person who thought that the entire affair was very one-sided and highly suspicious, to say the least.

11. .Then the NA GBC Executive Committee apparently censures the GHQ members. It should be noted that all members of this committee are members of the Women’s Ministry.

12. .Shortly thereafter the GBCEC follows suit.

13. .Neither the NA GBC or International GBC Executive Committees thought it necessary to communicate with active members of GHQ to find out their side of the story before censuring GHQ and its agenda.

It appears to us that the entire “GHQ Conspiracy” affair has been fully orchestrated from the very beginning: Crucify GHQ in the media by falsely representing it and its philosophy, then have the GBC stamp its approval of the feminist position. Very neat. No troublesome philosophical debates which you are sure to lose. Simply paint your opponent black so that any philosophical position he espouses “**must be false**,” thus making your own position correct by default.

And then of course, there is CHAKRA. (For your information, CHAKRA is owned (see 8.1) and funded by none other than Mother Madhusudani Radha dd, who, as you can see from Text 13.4, is the organizer of the IWC. It should be no surprise that CHAKRA has unceasingly blasted GHQ. Although CHAKRA claims to be an ISKCON-friendly website, CHAKRA has proven to be a feminist promoting website.

And while not directly involved in this conspiracy yet, *Hare Krsna World* is overseen by Mukunda Goswami as the Executive Editor and is also a feminist-propaganda machine. (See 12.2.)

We have outlined a very plausible scenario, that there was in fact a conspiracy—not a conspiracy by GHQ, but by the Women's Ministry and affiliates—to sabotage the lawful proceedings of the GHQ think tank, by publishing highly prejudicial disinformation about GHQ and its membership, amounting to merciless character assassination. With all the humility at our disposal, we request the GBC to form an independent committee to investigate this matter.

Even more urgently, we humbly request that the GBC create a special panel to research the matter of the feminist heresy. As we have seen, feminism has a corrosive effect on anything it touches. To resolve the matter in a Vaisnava-brahminical way, both sides should be cordially invited to present treatises to be referred to the GBC for its most philosophically correct decision on the matter.

Before closing we would like to share an observation with our gentle readers on something we see happening in ISKCON. We note that many of the individuals involved with feminism in ISKCON are also part of HH Mukunda Maharaja's Communications Ministry: Maharaja himself, Anuttama Prabhu, Mother Sudharma dd, Mother Madhusudani Radha dd, Mother Radha dd, and Saunaka Rsi Prabhu, as can be seen from the following COM status (although Mukunda Maharaja is not included in this status it is well known that he is the global director and GBC for this project):

Name: ICNA (ISKCON Communications North America)
Number: Conference 2925
Type: Private, Only Members, Files
Netmail address: ICNA@com.bbt.se
Created by: Dharmaraja (das) HKS
Created on: 09-Mar-97
Organizer: Madhusudani Radha (dd) JPS (Mill Valley - USA)
No of texts: 140
No of members: 12
Downloads: Yes Uploads: Yes
Text expiration time: Default
Maximum Size of Forwarded Files: 0 KBytes

ICNA (ISKCON Communications North America) has the following members:

Unseen	Last present	*	Name
0	12-Jan-99		Anuttama (das) ACBSP (IC N.America)
0	13-Jan-99		Dayananda (das) ACBSP (26 2nd Av., New York - USA)
0	13-Jan-99		Devakinandan (das) ACBSP (Bombay - IN)
0	13-Jan-99		Hari Kirtan (das) SDG
0	13-Jan-99		Madhusudani Radha (dd) JPS (Mill Valley - USA)
0	13-Jan-99		Nandi Mukhi (dd) SDG
0	13-Jan-99		Parijata (dd) RNS (IC Mumbai - IN)
40	05-Jul-98		Premananda (das) NRS (Boston, MA - USA)
0	13-Jan-99		Radha (dd) MG (New Vrindavan - USA)
0	13-Jan-99		Radha Seva (dd) NRS (Moscow - R)
0	12-Jan-99		Saunaka Rsi (das) SDG (IC) (Ireland)

0 13-Jan-99 Sudharma (dd) ACBSP (Alachua - USA)

These devotees are primarily involved in Public Relations, which means being concerned with how the public perceives and reacts to ISKCON. This is a very important service which should not be underestimated. Having said, that we should also understand that there are inherent dangers to this service; we may become so concerned with what the public thinks that we forget that the public is in *maya* and that practically everything that the mainstream finds acceptable is simply materialistic and in some cases downright demonic(e.g. animal slaughter and abortion). If we become too concerned looking outward and seeing how people react to us and then adjusting our behavior to please them we risk seriously compromising our philosophy. This has already happened in the case of feminism, which is now popular in secular society. And so it appears (to avoid secular criticism) that Mukunda Goswami and his followers want us to retrench our philosophy in regard to feminism so as to be in line with the relative values of contemporary, secular, Western culture. This is an egregious error. And while we don't want to unnecessarily snub society for trivial things, still we must not compromise the Vedic values given to us by the *acaryas*. To be overly concerned what with what other people think is an arch-typical feminine trait. (One need only go to any clothing store to see that 75% of the garments are for women, only 25% for men; then there is make-up, plastic surgery, etc.) Consider that we chant Hare Krsna in the street, wear strange clothing, shave our heads, and put yellow "mud" on our noses all without caring for public opinion. Frankly, they already think we are more than a "little" strange. So why should we care what they think of our values? Rather than caring about public opinion, we should be endeavoring to satisfy Srila Prabhupada and the *paramapara*. Our actual duty is to represent them, by teaching spiritual knowledge and eternal cultural values without comprise. (Srila Prabhupada would often say that his only credit was that he didn't change anything.) Better to please the *acaryas* and risk displeasing the public!

From a: Room Conversation with Siddha-svarupa – May 3, 1976, Honolulu

Hari-sauri: Well, their idea was that because sometimes the public is becoming disturbed by the book distribution, then therefore it's not being done correctly. So it should be stopped.
Prabhupada: Public may disturb, but we are following our own course of action. It is not obligatory. We are requesting you, "Take this book." That is not obligatory. "If you like, you can take. If you don't like, don't take."
Siddha-svarupa: I think that...
Hari-sauri: So what their idea was that we shall build some public relations, like you said with this store. They prefer to try to spread Krsna consciousness by public relations, give good impression, and then people will come.
Prabhupada: Then you are dictated by the public, not by the dictation of your spiritual master. Spiritual master has ordered to distribute books; you shall do that. That is obedience. Now the public may take or not take, that is public's option. But my duty is-because spiritual master has said-I must try my best. Spiritual master has not said that "You must sell so many books daily, otherwise I will reject you." He has not said that. So everyone may try his best, that's all. The public may take or not take, it doesn't matter. And if you are, want to please the public, public says that "You dance naked, I will be very happy with you, I'll give you (indistinct)." So I'll have to do that. Then what is the use of making a spiritual master? Public, they have got their whims, how to become pleased. So we are to follow all these things? We have to follow our instruction of the spiritual master. That is... (indistinct) Why to manufacture "The public will be pleased like this"? Public may or may not give you, what you can do?
Hari-sauri: Our success is in the spiritual master's pleasure, not the public's pleasure.
Prabhupada: Yes, that is bhakti. Otherwise why Krsna says, sarva-dharman parityajya mam ekam saranam vraja [Bg. 18.66]? "You haven't got to please so many religious instructions. You simply please Me." That is Krsna's...

Siddha-svarupa: I don't think the devotees who factioned out were against book distribution. I think that a little bit was that some of the devotees were using very, very forceful tactics and trying to give people books and take their money, and people were becoming very offended...
Prabhupada: That is not (indistinct).
Siddha-svarupa: That is not what you want.
Hari-sauri: That's all right, but don't give up the book distribution.
Siddha-svarupa: Yes.
Hari-sauri: This is what happened. The temples fell down, the devotees went away. The ones who were distributing the books went on and distributed more books, became more expert, so that the public were not so much disturbed, and still they're distributing books. But these people who factioned off are not distributing books even now, two or three years later. So it was simply actually a question of faultfinding more than earnest desire to please the spiritual master.
Prabhupada: Yes. (pause) Discuss.
Devotee: All glories to Srila Prabhupada. (end)

Another observation is that individuals who espouse feminism have never lived in India, the eternal seat of Vedic culture. They may have visited for a few weeks during festivals, but this is much different than spending several years living among the people. And while it is true that Kali-yuga has taken its toll upon India, there are still many traces of Vedic culture in India, as well as persons who follow it. We suggest that those who espouse feminism may have some theoretical knowledge of Vedic philosophy but are woefully lacking in practical application. It is also felt that these same persons have a "despise India" attitude, (see 4.4). (Please see Section 2.11 for testimonials from cultured matajis from Mayapura on this point.)

We would like to see this deficiency rectified, by having all leaders in ISKCON spend lengthy times in India getting serious training in applied Vedic culture. It was for this reason that Srila Prabhupada wanted all his disciples to spend at least one consecutive year in India, to absorb Vedic culture by osmosis

A final observation is that ISKCON Communications (which is steeped in feminism) is now practically controlling the NA GBC and likely infiltrating into the International GBC as well. One veteran TP was asked if the TPs were controlled by the IC people. Here is his blunt answer:

> << Do they listen and fall for that garbage? >>
>
> "Take a look at the resolutions and you'll know that they eagerly fall for it. I can tell you already in advance what the next resolutions will be. Their overall program is to make everything in the movement as karmi-like (and 'acceptable') as possible + they are expert to avoid the real issues (and problems) within the movement. The reason the presidents fall for it is mainly because many of them are simple yes-men who have no clue how to manage, or women who go along with sentimental political agendas - being already blissed out that they could be seen in the same room with big guns, or old TP's who take rest during the meetings. To spice the meetings, they generally invite a few 'professionals' from the real world or Christian priests. No president ever gets to talk or have any control whatsoever over the meetings. It's all Anuttama and Sudharma with the help of Badri, Bir Krishna Goswami & Co. Absolutely pathetic.
>
> What to do.
>
> Y.s."

This can be rectified only by the will of the assembled devotees.

Thank you very much.

Your humble servants in service to ISKCON,
Members of GHQ

Please visit the GHQ website at www.GHQ.org

Appendices

Directory of Texts

Some of the following sections are referred to in the Articles, while others are not.

Section 1. Guidance Given by Chaste Ladies
Section 2. Favorable Women
Section 3. Generals, Privates, and "Dirt-hunting"
Section 4. Members of GHQ Actually Concerned about the Responsibility of Men to Protect Women
Section 5. Favorable Comments about Mother Malati dd Excluded by "Ardhabuddhi Dasa" & Why We Want to Speak Nicely
Section 6. Selective Editing by "Ardhabuddhi Dasa"
Section 7. Feminists Use Abusive Language
Section 8. Mother Madhusudani Radha dd
Section 9. Mary Wollstonecraft and Others
Section 10. Manu-samhita Quotes
Section 11. Mother Malati dd and the "Mother" Issue
Section 12. Favorable Senior Devotees
Section 13. Feminist Conspiracy
Section 14. Miscellaneous Texts

Section 1
Guidance Given By Chaste Ladies

Includes:
i) Why there are no women on GHQ.
ii)We are advised how to speak by caring mothers–not as a strategy, but because that is the proper way of Vaisnava discourse when ladies are involved as opponents.

1.1

Letter COM:1708182 (25 lines)
From: Shyamasundara ACBSP
Date: 21-Sep-98 16:33
To: Bhakti Vikasa Swami
To: Rasananda Swami (USA)
To: Basu Ghosh (das) ACBSP (Baroda - IN)
To: Jasomatinandan (das) ACBSP (Gujarat - IN)
To: Guru-Krsna (das) HDG (Alachua, FL - USA)
To: Krishna Kirti (das) HDG (Baltimore - USA)
To: ameyatma@iname.com
To: btb@georgian.net
Cc: Dayaram (das) JPS (Mayapur - IN)
Cc: Vidvan Gauranga (das) JPS (Mayapur - IN)
Reference: Text COM:1707121 by " " <btb@georgian.net>
Subject: Men only
———————————————

> It is only fitting that the GHQ conference should be for MEN ONLY. I will
> be acting as organizer only for the purpose of adding or deleting names in
> the capacity of assisting my husband. Once this is done initially, including
> setting it up as a Hidden conference, I will be suspending myself but still
> retain the ability to perform organizational functions for the conference.
> Also, neither M. ABC's nor M. XYZ's husbands are active on COM, nor
> nvolved in discussions on Dharma of Women so I
> think it is not appropriate they be party to your discussions on GHQ.
> They can be forwarded specific things as necessary. I will write
> privately to them to explain and am sure they won't have any objection.
>
> Hoping this meets with your approval.
>
> Ys, Sdd

If this is going to be a logistical problem I will volunteer to be the organizer of the conference to facilitate the smooth flow of operations. I have been the organizer of my own astrology conference for 5 years so I can do the needful without any inconvenience. Is that alright with every one?

If it is then have Raktambara put me as the organizer.

yhs

shyama
(Text COM:1708182) ————————————————

1.2

Communication between Shyamasundara Prabhu and three other mothers, including Mother Sita dd, regarding the GHQ conference:

1. .who should organize it,
2. .need for ladies' input,
3. .decorum; how the men should or should not speak, etc.

(We have indicated the other two ladies as ABC and XYZ. Due to so many ">", the thread may be difficult to follow, but basically it proceeds thus: Mother Sita dd wrote a letter and ABC answered. Then Shyamasundara Dasa commented on those letters. Finally, there is an answer from XYZ, suggesting how we should make our presentation. She emphasizes that we should be careful in our manner of speaking to the ladies and also comments on the agenda.)

>From: XYZ
>To: "COM: Shyamasundara ACBSP <Shyamasundara.ACBSP@com.bbt.se>
>To: COM: ABC ,btb@georgian.net, Dharma.of.Women@com.bbt.se
>Subject: Re: GHQ conference and Devis
>Date: Sat, Sep 26, 1998, 1:33 PM

>COM: Shyamasundara ACBSP wrote:
>>
>> [Text 1711204 from COM]
————————————

Mother Sita dd writes:

>> > I felt uncomfortable with being organizer of a conference with mostly
>> > men and sannyasis and felt it was inappropriate for their immediate
>> >goals to have us participating. So Shyamasundara is going to take on the >> >job of conference organizer and they will forward us things as necessary >> > if they need our feedback. We will eventually start up another private
>> >conference along the lines of Dharma Protection which we can all
>> >participate in.

>> > Hoping this sits well with you both.
>> >
>> > Your servant, Sita dd

ABC responds:

>> > Dear Sita,
>> > Pamho,AgtSP
>> >
>> > I have been wondering what I was doing in this panel also. XYZ Mataji
>> > is experienced as a public speaker in the subject matter, you are working
>> > with your husband on the subject and are very well versed and

>> > exemplary in this matter, but why me?
>> >
>> > My conclusion is that when it is presented to the GBC there would be
>> > matajis who were part of the proposal from the beginning. It, in itself
>> > would add a lot of weight to a proposal that has a lot to do with the
>> > position of women according to Srila Prabhupada. I have no qualifications
>> > of my own but I was initiated by Srila Prabhupada. Just see how many
>> > are taking for granted anything my godsisters say just because they have >> > ACBSP after their name! Several times it was mentioned that such a
>> > revolution has to come from the women, we argued that we didn't want
>> > to have to fight for our rights to be women in the traditional sense but
>> > by being part of the formation of this GBC proposal (even by being added >> > as receivers only, as I don't expect to be able to help much in the
>> > presence of so many learned scholars).
>> >
>> > In a nut shell, as a matter of strategy, it would be good in my opinion to
>> > include XYZ mataji, your good self, and myself as a representant of
>> > senior disciples in the GHQ conference. It is better for Syamasundara to
>> > be the organizer if he doesn't mind.
>> >
>> > Ys ABC dd

Shyamasundara Prabhu's comment:

>> I definitely think that it is crucially important to get the input of ladies
>> who want to live the Vedic life. I can understand that Mother Sita would
>> feel uncomfortable being the organizer for a very male dominated
>> conference. Still I was a little surprised, and puzzled when she stated that
>> it would be a MEN ONLY conference. I was wondering perhaps something
>> was happening that I didn't know about or perhaps it had something to
>> do with a text by Krishna Kirti. But rather than speculate on what the
>> reason is perhaps you could just tell me why that decision was made. Not >> that I am trying to change it. If you feel more comfortable off that is up to >> you. I thought that in such a situation we need as much input and
>> suggestions from the ladies as well as the men. I guess the main point that >> I am concerned about is that there is ample input from all the ladies, and I >> thought that not having them on the forum might hamper that. But if you >> think that you can somehow manage to get input and contributions from
>> the ladies in an effective way by not being in the forum that is totally
>> acceptable to me. My main concern is that we are effective in fulfilling our >> objective so if you think that is possible in the way you suggest that is
>> fine.
>>
>> Are there other ladies beside you three who could help? What about
>> testimonials from Mothers? Here is one that I just got from a girl in
>> Sweden:
>>
>> > I just also wanted to mention that I liked you contributions to the
>> > "Dharma of Women" conference. I am a member of this conference and I
>> > generally like what I read there and also try to follow the many good
>> > advices I get there. Although sometimes you used strong words, it
>> > nevertheless was to the point. Actually, I cannot stand the womenlibs. I
>> > am also in their conference, just to be informed what they are thinking
>> > and what ideas they have. Most of their ideas I do not like at all. They

>> > have some good intentions, like prevention of child abuse, but their
>> > general philosophy... I cannot agree with it.
>> >
>> > I can see in my own marriage that it works much better when I assume >> > the traditional role and let him be the boss. I saw already a bad example >> > in my parents. My mother always wanted to control my father and be
>> > superior and as a result of this they were quarreling all the time. And
>> > also we children had to suffer because of this.
>>
>> Compilations like this would be helpful, even if we didn't include the
>> girl's name. If necessary we could always provide the name to prove we
>> weren't making things up. I saw one from Sita a while ago, there must be
>> more.
>>
>> Also just your own realizations (from others also) on the subject, with or
>> without a lot of sastra would be very helpful and would strike a chord in
>> the hearts of other women who are being bullied by Malati and others to
>> leave their dharma.
>>
>> As you may know support is starting to come in. Hari Sauri has joined us,
>> and it would be good if ABC linked up with him in Mayapura along with
>> Dayarama Prabhu and the other Prabhus who are on our side (BVP
>> Swami, VVG etc).
>>
>> Also Jasomatinanda Prabhu has become inspired because of the texts we
>> posted on IIN to join the fray on our side. Better to have Jaso on our side
>> than against us, that's all I can say, so I am glad to have him.
>>
>> And it seems that we can count on Bhakti Caru Swami for support.
>>
>> So I think things are forming up nicely on the men's side but without a
>> contribution from the women it will not look right. I can already see the
>> critical comments from our opponents "Women bullied by men to accept
>>...."
>>
>> Your contribution doesn't have to be argumentative or polemical but
>> rather from the heart. About the joys that you feel in fulfilling your
>> service to Sri-Sri Radha-Krsna by bringing up a Krsna Conscious family. I >> am sure that ABCji is happier that her son wanted to spend time in S.
>> India learning agama sastra from Gaura Keshava. Whereas ***'s son, about >> the same age, the last time I saw him, was looking pretty out of it, he was >> wearing a Maryln Manson (one of the most repugnant heavy metal groups >> around) tee shirt that said "Deicide" on it. Took me a while to figure out
>> what it meant. Latin for "Kill God". Nice devotional son she has raised! I
>> also understand he has homosexual tendencies, but who knows. I am told >> that she is very unhappy with herself because of her alienation from her >> son, the product of her first marriage. I don't know all the details. But who >> is the success in her dharma??? ABC or ***?
>>
>> Service to God should have the effect that we feel fulfilled and happy. So
>> when our service is to bring children up to be good devotees, and they
>> actual do become that, then this should have some sort of effect on the
>> consciousness. Am I wrong? Please tell us, and the world of the these
>> feelings. I am sure that it would be very inspiring to the other ladies.
>>

>> To sum it up. We need input and support from the ladies. It wont work
>> without it.
>>
>> Shyamasundara Dasa
>
>Reply ——I beg your pardon for the length of the letter.
>
> Dear Syam prabhu, ABC's and your points are very valid but there is one
>thing that I am feeling uncomfortable about is the approach - the militant
>style. Where there is derogative, provocative and demeaning words,
>respectable women feel uncomfortable in such situations may be Sita
>prabhu is feeling the same way as I am instinctively. If there are
>gentlemanly respectful discussions than we can participate in a comfortable
>way otherwise it is unnatural and against our dharma. I hope you can
>understand this phenomena. I am not denying the fact that sometimes there
>has to be challenges in military style but remembering the fact that we are
>dealing with our own godbrothers and godsisters here who may be under
>the influence of some kind of maya at present. So in that case there may
>be various other ways of approach not forgetting the compassion and
>humility on our part. Two examples come to mind - Lord Caitanya won the
>Mayavadi sanyasis and Prakasanda's hearts by humility. And among the
>Kauravas and Pandavas there were many peaceful treatises employed
>before the final declaration of the war. So I am sure if you can get B. Charu
>M's and other senior vaisnava's advice on this matter you may get other
>options. I do not want to lighten the spirit of defending Srila Prabhupada's
>teachings in any way but just pointing out that there may be other ways.
>Enclosed please note my response to Jivan Mukta prabhu that I had
>initially sent. Also to get more support from the ladies - may be we can
>come up with small questionnaire to help formulate their opinions on the >come up with issue.
This may help in writing short essays on various >categories.
>
> ys XYZ dasi
———————————————

>Jivan Mukta Dasa wrote:

maybe Jivan Mukta Prabhu could co-ordinate with Rasananda Swami a case
to be presented to the GBC at Mayapur. After they've prepared a paper, they could circulate it in this group first & we could give our suggestions.

>What do you all think?

This seems to be the best way to proceed. Start work now–there is much
To be done.

>Dear Prabhus and Maharajas,

>PAMHO. AGTSP.

>I would like to suggest that we involve the following devotees in compiling >this paper or series of papers to present to the GBC.

[To eliminate excessive use of ">" we have stripped the ">>>>" from beside the remainder of Jivan Mukta Dasa's text.]

Ameyatma prabhu
Shyamasundara Prabhu
Vidva Gauranga Prabhu
Guru-Krsna Prabhu
Mother ABC
Mother XYZ
Sita dd. (my wife)

I feel it is very important that we address all the points brought up in the papers presented by Mothers Jyotirmayi, Pranada and Visakha. Their misunderstandings must be clearly exposed. We can either do so as a point

>Thanks for including me in this important decisions—
>
>I am not familiar with M. Jyotirmayi's and Pranada as well as
>Madhusudharani's papers - if possible you can mail me the copies at ***
> temple address or Sita has my home address - XYZ
>
>by point rebuttal or they may be addressed by presenting a comprehensive

>Personally, I have noticed many times that if you use the above method
>of point by point rebuttal, 99% of the people (especially devotees) think it is >personal attack based on personal differences - devotees usually get caught >up in the issue of the arguments instead of understanding the point of the >subject - I have seen this happen many times on debates among devotees, >they start bringing personal judgements and attacks to each other and go >off the tangent. I have noticed that your method of argument and >presentation (like Ameyatma prabhus) is
>very focused, to the point and
>based on nitisastra as B.Vikas M. had outlined-yet I have noticed in the past >that even so called learned and educated devotees misunderstand the
>purpose and caught up in a personal way. Therefore the above method >should be secondary and brief in my opinion. Otherwise as in most cases
>your arguments goes over the heads of the opponents (as was the case with
>Visakha's paper) - remember you are dealing with people with low >intelligence (I say this because in the first place if they had any intelligence
>this issue would not occur by appointing women in such positions and
>secondly there are women involved in the debate) So my suggestion is that
>you make your presentation according to the understanding abilities of the >opponent. It is a shame not to have an equal caliber opponent for debate.
>

paper dealing with the categories outlined below. Or we could do both.
Please give your feedback on this summary. What else should be added or
removed? Should it be structured in an entirely different manner? This is
sent out to start the process.

>I think it should be addressed direct to the point expressing dissatisfaction >and disapproval of devotees concerned regarding the GBC appointing >women in such positions, especially emphasizing on two main points - Srila >Prabhupad's instructions on women in management andthe less intelligent >nature of women and what happens to the country where women are >leaders. It is not necessary to base the argument on personal character and >history of the individual involved (because this is sensitive issue and it >conjures personal emotions - remembering the kind of audience we are >dealing with) - Also we are dealing with the concept of

'women in >leadership in general' not only single issue of one woman in a GBC position - >it can be any leadership position - the whole concept –achha–when one >brings up less intelligent nature of women - one should also lighten the >issue by pointing out the good qualities of women as the representatives of >goddess of fortune (I do not like to use the traditional Sanskrit name here >because it is too precious to use it lightly) Maybe the good should be >mentioned before the other. There is a list in Manu Samhita on women and >prosperity.—Someone has posted Manu Samhita translations on the net it >will be a handy reference.
>
>I see your category outline as proposal reminder to implement Varnashram >Dharma in ISKCON - it may not serve as direct note of disapproval. It is >rendering solutions to the existing problem, which could >accompany the opposition paper.
>
>First we have to make them see the wrong then we can give the solutions.
>The disapproval, opposition or disagreement paper, whatever you may
>decide to call it - may include some of the points from that category which
>I shall mark.

There were some very disturbing remarks made by certain GBC members regarding this women's issue. In particular Mukunda Maharaja made some extremely perverse remarks about *what Prabhupada would do today*. I feel this type of remark and attitude must also be addressed. Please note that we are well on our way of categorizing all the text on the DoW conference.

Many of the texts will be helpful in isolating the various arguments used against dharma and the various scriptural rebuttals. We could make those available to the devotees working on the various categories. We could also send the entire archive out to whomever requests it.

I will be quite tied up during the next two weeks especially during November to December. I will do whatever I can to help. Time is of essence and at least if we have our format we could seek input and assistance from the assembled devotees. We could also provide the many quotes and scriptural reference to the devotees that require some research assistance. I am very encouraged by the resolve of you Prabhus and Matajis in seeing that Prabhupada's movement becomes the glorious representation of Vedic culture it was intended to be. I offer my respectful obeisances to you all.

Note:

1. Vidvan Gauranga Prabhu has already prepared a paper entitled "The Whole Problem". It was a cogent response to some feminist propaganda by Madusudhani Radha dd., Pranada dd. and others. He also sent a proposal To the GBC EC entitled "Proposal to establish & preserve sannyasa-, stri- & grhastha-dharmas." With Vivan Gauranga Prabhu's permission, I could forward these files to the assembled devotees. Waiting for your feedback.
>
>I would certainly appreciate this material.
>
2. Ameyatma Prabhu has many books available on his homepage that could be used as they are or could be referenced for many of these issues. He has also volunteered to present a seminar in Toronto on "Teaching the Principles of Dharma to Our Children" and " Marriage of the Daughter" emphasizing the importance of Chastity and the importance of Protecting Women's Chastity.

3. Guru-Krsna Prabhu has volunteered to present a paper on Divorce for a proposed summer of 1999 Dharma Symposium in Toronto.

4. Mother XYZ has a course of Vedic morality from which she teaches.

>Correction please - the course is called Overview of Vedic Culture and
>Daivi-Varnashram. (what do I know about morality? I was born and raised
>in Africa, lived in the western world and my only saving Grace is His
>Divine Grace Srila Prabhapada's books).

5. Jayasila Prabhu the grhastha Minister could be invited to participate. He has a manual on the Grhastha ashrma and has expressed his support for
the objectives of the DoW Conference.

6. I have prepared a few a essays entitled:
i) Gender Ethics, Compassionate Compromises (KC in the Early Days)
ii) Lord Caitanya did not reject VAD. >—This could be very important >for our ISKCON sanyasis to know. I am glad someone has written this.
>I would very much like to see these papers - Specially Gender Ethics
>could be useful in the presentation of the above paper.

Maybe someone may want to look at what has already been prepared and
determine how to proceed.

Ys.
Jivan Mukta Dasa

PRESENTATION FORMAT (For discussion purposes only)

I. Prabhupada's instructions on:
1. dharma of women (wives, daughters and mothers)
2. women as leaders
3. women as subordinate to men
4. the behavior of chaste women
a. shyness
b. faithfulness to husband
c. serves and sees the husband as guru

>you can add
>d. takes on the mission of the husband.
>e. equally serves and

>respects husband's relatives.

> 5. The principle of protecting women
> 6. women as* less intelligent*
> 7. women's *varna*

>I would love to hear what you have to say on this - according to my
>understanding she is categorized with vaisya and Sudra as mentioned in
>BG. And as you had pointed out in the example of Sati.

8. education of our daughters
a. as the proof of what Prabhupada expected of
future generations

b. as a tool for re- introducing and reviving the Vedic culture

9. marriage of our daughters

a. kanya-daya

>(this seems like it should be kanya-dana.)

i. father's religious obligation to daughter and society

ii. getting her married early

b. polygamy

10. divorce and re-marriage

11. his opinions and statements on women's liberation and equal rights ——

>This should definately be included in the presentation.

II. How Prabhupada applied these principles in Iskcon

1. separate facilities for men and women in temples

a. Iskcon's defect - presence of women in the temples

b. women's ashramas

c. women and sannyasis

d. making the best out of a bad bargain

2. gradual introduction of all the rules and regulations

III. Boiling the Milk - Increasing our application and intensifying our adherence to Vedic dharma

1. As the introduction of VAD into Iskcon

2. The dynamic nature of a missionary movement ——

> This definately involves women's participation in a lot of preaching
> activities - how would address that?.

a. hard as thunder bolts on senior initiated devotee

b. soft as a rose with new comers

3. Strictly censuring all irresponsible men

a. physically, emotionally, and spiritually abusive to wives and children

b. regional councils of exemplary grhastha men to provide their assistance, experience, guidance and scriptural direction

i. to each other

ii. to all grhastha devotees

iii. to establish women's ashramas and widow protection

iv. to insure that the local temples are preaching and supporting dharma

IV. Women's *equal rights*

1. Demoniac concept "puffed up concept of womanly life" BG 16.7

>——— Certainly should be included.

2. results in adultery BG1.40

3. symptom of Kali-yuga

4. *gender* etiquette observed in Vaikuntha

>——they would refute by saying what does it have to do with material >world we are now living in .

5. supported and promoted by irresponsible men

6. as mayavada
7. as artificial
8. what Prabhupada expected from *our women*

>———this is part of the solution not the actual disagreement on the issue.
>
>So these are my humble opinions. I certainly think that Jivan Mukta
>prabhu should write the proposal with Basu Goshes input and Ameyatma's
>modification. Thank you for allowing me to participate ys XYZ dasi

Section 2
Favorable Women

Please note that we have concealed the identity of our dear mothers who have written favorably about reinstating Vedic dharma *for ladies. We wish that they not also be verbally brutalized or perhaps even have their lives threatened (as we have) because of their desire to follow the* sastras.

2.1

>From: "XYZ" <xyz @hotmail.com>
>To: btb@georgian.net
>Subject: Opinions
>Date: Mon, 19 Jan 1998 19:32:56 PST
>
>Dear Sita devi dasi,
>
>Please accept my humble obeisances. All glories to Srila Prabhupada!
>
>Haribol! I was just recently joined to the IWC and I have been observing >the flurry of messages with interest. I decided to write you privately >because I agree with what you are saying, although it seems as though >many of the devotees are blasting the Vedic situations you are bringing up. >Seeing this, I have found that often when a mere bhaktin tries to take a >stand many devotees are not so inclined to admit that she might have a >valid point. I admire your bravery at voicing your opinions, I hope that I >can learn from your strength and get the nerve to come out and agree with >you where everyone can see that I do. I am so new to this and I am frankly >nervous about fitting in, although I will never say I agree with things that I >don't just to be "political." I guess I just wanted to talk with you and find >out about your situation without you having to worry about people twisting >what you say to use it against you. I hope you are not finding me offensive >by this note, because my intention was to talk with someone who feels more >like me.
>
>I get the impression that you are well-informed about the Vedic tradition. >Recently you posted a letter about Draupadi and her qualities. I printed it >up and hung it in a high traffic area in my house. I thought it was a very >good set of things to live by, although my American conditioning should >have told me different!:) Seriously, I believe that many men are not >behaving the way a Vaisnava husband should, but on the other hand is the >woman? I would not be surprised if often the woman was defiant or >flippant or not taking care of a woman's business. Now, I realize not every >woman may be a seamstress or a cook or a good mother. My question then >would be than

why are they married? Or more importantly, why did they >get a woman's body? Obviously they had some desire that got them that >body so why not use it for what it was intended? Also, throughout history, >oppressed people have taken action! If a woman feels she should be a >preacher than she should preach!! And by showing her skill it would be
>undeniable that she was qualified. But walking around saying woman's
>rights woman's rights woman's rights seems like a waste of breath.
>Prabhupada said in many places that women should be trained in womanly
>duties from birth, which is accurate. Where has "freedom" gotten us in
>this society of countries? The right to be used for sex and have unwanted >children? To give up protection that we have a Vedic right to? I was a "free" >woman when I was a teenager, mixing freely with males, thinking I was so >independent. So, what happened? I got pregnant and became a mother at >16. That's real independence huh? Now, since then I met a wonderful man >who has known the devotees a very long time he is 10 years my senior. I >have never had trouble admitting that he was the "man" of the house. I >take care of him and the children, they come first, then me. He cooks, I >cook. But he only cooks if I am sick or very worn out, because it is my job >and duty as a wife. And he is very satisfied and doesn't feel the need to go >seek other entertainment, or look for affairs or a more submissive woman, >because he has a respectful, caring wife who makes him feel like the man >he is.
>
>We abstain from sexual intercourse (until a couple months from now when
>we plan to conceive a third child) and he is not bothered by that because it >is the true tradition we are supposed to adhere to as devotees of Krsna. It >the purport of BG Ch.1 verse 40 it says "good population DEPENDS on the >chastity and faithfulness of its womanhood." I don't think it is very faithful >when a woman is defiant or feels she needs to go out and find herself. I >believe it makes the man very frustrated and as though he is not the man >he should be, which encourages him to do things to make him feel like a >MAN, such as having affairs or showing his strength by being abusive. Now, >I know a lot of people might say, "Well you have never been abused so you
>don't know what it's like.." which is true, to a degree that I have never >been physically abused. However, every relationship I have seen, the >women were very pushy and loud and disrespectful to their men, and the >men left or were unfaithful. I am the only one who was not feeling that
>woman's lib thing and here I am married almost seven years and going
>strong, while most of my "liberated, career minded" old friends have kids >with no father. Why? Because I respect my man and treat him like a man >and my teacher and the leader of this house, and I act like the woman of >this house. Woman that are in an abusive relationship and "can't" leave >gives more weight to the line in that same purport "as children are prone to >be misled, women are similarly prone to degradation." So many women >can't even see they are being abused, what of getting away from it.
>
>I am in agreement that something needs to be done about the women's
>issues in ISKCON. I agree that many men mistreat the women, and that I am
>lucky to have found a man who doesn't. But, if the marriage is based more
>on like and dislike, instead of centered on Krsna, then it is doomed. I also >realize that not all women have been brought up to be womanly and don't >feel comfortable in that role and that is just the way they are. So be it. I >think people need to stop finger pointing and start trying to be constructive.
>For example, setting up a grhasta ashram, where devotees from successful >devotee marriages teach single devotees the QUALITIES and >RESPONSIBILITIES of being in a devotee marriage. How the men should be >treated by their wives and how the wives should be treated by their >husbands. Also, working with the powers that be instead of coming across >like we are going to force them to give us this "freedom" to be gurus and >initiators and such. It is similar to getting angry when congressman won't >vote on term limits for themselves or smaller pay for themselves or less >benefits.Why would anyone vote for something that is going to bother them >or take away from them? Why would people want to give up their power >just to give it to someone else? However, if women get educated in how to >be qualified to hold these titles and show by peaceful

demonstration that >they are qualified, then no one can refuse them with any basis...anyway:)
>
>Then, we start with the young girls and train them how to be the WOMEN >that they are and have pride in it, instead of trying to be the man. Also,
>encourage grhastas to be "match-makers" based on God consciousness, not
>on a material level, but like a father would do for his daughter. Use our >knowledge to match devotees together who are sincere in their devotion, >and train them how to fill their roles. Perhaps let them be "apprentices" by >living with different families and seeing how Vaisnava families should live. >What do you think?
>
>Anyway, sorry to take up so much of your time. If you feel as though I said
>anything relevant or that might be useful in the conference, let me know.
>I would like to go in there and support these ideas with you, of course only
>if you feel you need support! I just really feel as though some of these >devotees aren't really trying to understand what you are saying, because it >might not be the most popular idea right now, but it is the right idea. If >your a woman, act like one, right? Draupadi didn't feel degradation or >humiliation in doing her duties why should we?
>
>I also wondered if I could ask how long you have been married? I also
>wanted to say that I miss your e-mails about what you did for your
>Bhagavad-Gita lessons. I found them so helpful, I hope you can find time
>to write some more. Thank you, and by all means, if you would rather I just
>mind my own business, tell me. I just have had a hard time in this com
>finding anyone who I agree with very much, and your words really make
>sense and that thing you posted about Draupadi has really helped me in
>trying to be a good Vaisnava wife. Thanks for listening, write anytime, and
>Hare Krsna!
>
>Your humble and supportive servant,
>xyz

2.2

>> From: Sita dd <btb@georgian.net>
>> To: COM: xyz @com.bbt.se>
>> Subject: Re: Membership of Dharma of Women
>> Date: Monday, March 16, 1998 1:00 PM
>>
>> [Text 1169358 from COM]
>>
>> Pamho. AgtSP.
>>
>> >I would like to become a member of Dharma of Women.
>>
>> Your name has been added. Welcome to the conference. I noticed that
>> you are from ***. We have some friends, *** dd and *** Prabhu (they
>> have daughters) who were visiting there and wondered if you had been >> in contact with them.
>>
>> ys, Sita dd
>
>
>Dear Sita,

>
>Please accept my humble obeisances. All glories to Srila Prabhupada.
>
>xyz Pr. and xyzd.d. have spent a few weeks here, but have now gone >to India for a couple of weeks. I think they will be back for a while before
>they return to the ** and
>
>Should you wish to contact them you are more than welcome to use my com
>address and I will see that they get any messages.
>
>I would also like to take this opportunity to say thank you for organizing
>such an important conference.
>
>Although I am a white western devotee (from xyz originally) I am married >to an Indian bodied devotee and have been living in *** (predominantly
>Hindu country) for the last eight years. Before joining ISKCON in ' 84, I was
>(supposedly) well educated, completely financially self sufficient and
>EXTREMELY independent. Needless to say my false ego was much, much >larger than average.
>
>By some special mercy I have undergone a quite transformation over the
>years and have reduced my heavy western conditioning and have actually
>managed to develop some more feminine qualities. I do not claim any credit
>for this personally, but I would like to say one thing. Despite a lot of
>resistance on my part, I always believed that ultimately I had to do my
>duty as a wife and mother in order to please Srila Prabhupada and Krsna.
>This word "duty" was never in my vocabulary and I had never, ever had >the experience of having done any duty to anyone for anything.
>
>It has been a long hard slog, and without any senior association or guidance,
>but now the rewards are finally forthcoming.
>
>I am convinced that Dharma of Women conference is essential to our
>movement, not just for the women but for everyone.
>
>Your servant,
>xyz d.d.

2.3

>Date: Sat, 11 Jul 98 22:20 -0700
>From: "COM:
>Sender: @com.bbt.se
>To: "COM: Sita GKG" <Sita.GKG@com.bbt.se>
>Cc: btb@georgian.net
>Subject: Membership of dharma of women
>Lines: 20
>
>[Text 1500764 from COM]
>
>Dear Sita devi dasi,
>
>Hare Krsna!! All Glories to Srila Prabhupada!! Please accept my most

>humble obeisances.
>
>Just learning of its existence, I requesting to become a member of Dharma >of Women. I am currently a non-contributing member of IWC, but have >found the posts too harsh for my tastes. I am very new to Krsna
>Consciousness (under 2 years) and am struggling to find association with >women devotees where I may 'fit." When I joined IWC, I had great hopes of >hearing women's perspective of becoming Krsna conscious and developing >our devotional mood.
>
>But, in my humble opinion, most of the discussions are grounded in material
>considerations and aspirations. This is not why I came to Krsna >consciousness. I have had my fill of this materially centered nonsense, and
>am seeking higher goals.
>
>Would you kindly consider adding me to this DOW conference? Thank you!
>
>yours, aspiring to be a servant,
>xyz
———————

2.4

It is said on IWC that discontent toward feminists comes from DOW…But actually it comes from SP's books.

Text COM:1515027 (58 lines)
From: XYZ
Date: 17-Jul-98 10:23
To: Dharma of Women [1013]
To: DesireTree@aol.com (sent: 17-Jul-98 10:29)
Reference: Text COM:1511349 by <DesireTree@aol.com>
Subject: Re: Misanthropic mayavada
———————————————

> I still don't see what is so distasteful about acting like a woman within
> ISKCON. Of course temple life can be very austere. But there are other
> platforms for service within a community besides right in the temple. This
> competition with the men is very foolish. Demoniac. Very ugly. Lord
> Chaitanya's pleased? The Son of Mother Saci is pleased by a bunch of
> women pushing their way to the front of the line?

Dear Mina,

Please accept my most humble obeisances. All glories to Srila Prabhupada.

I was thinking maybe I could offer an observation? Since I have no
experience of formal temple life, I often get told I don't know 'cuz I've never been there. However, since I haven't had a class to attend daily and the option of listening or not, I have only had the books to rely on. Once I got onto COM, I realized that there was an independent woman situation, and I was surprised. It was not what I expected at all.

So, women say they act this way because of mistreatment and abuse. Ok, I can live with that, and try my best to understand. However, there are countless texts which say that a woman is weaker than a man, requires his protection, should render service to him, take his instruction. Women simply don't want to hear that! I am sure you know it is not easy to be subordinate to someone,

unless one is trained that way and a lot of us weren't.

I think that is why it seems distasteful to be a woman in ISKCON. That, and sometimes these things are said in more of a harsh way then they need to be, so the message gets lost in the seeming arrogance or insensitivity of the statement. Granted, when someone is screaming, it is hard to be heard unless one is loud or biting in their words. Yet, here we all are, being fairly quiet, and the numbers are growing.

I always feel the need to say Krsna will take care of things. Then I realize I only want to say it to remind MYSELF that He is the controller, not to remind anyone here. I always forget. I am not writing this because of my will but His. His will prevail in some way, right?

I think bad things happen to be there to remind us what NOT to do. Just like telling a kid what will happen if he climbs that weak tree limb, "You'll fall!" But he just has to do it for himself.

One last thing. Before I started trying to be a flea on the dog of a devotee, I was never surrendered to my husband, and considered men and women equal. But after reading the glory, love, and reverence of many of the ladies in the scriptures, and their sense of duty, I was simply entranced and amazed. I never knew being in this position could be so powerful. How very sad for those who read these stories, and turn their nose up while they mutter about being equal. We didn't get a woman's body for nothing, we got it for some reason.

Perhaps to learn to surrender? Hmmmmmmm.....

I appreciated your text, and it is nice to have you as a new member of the conference. I am glad to see more women who are glad to be a soul in a woman's body, and have no problem being happy to be there. Most inspiring.

your willing servant
xyz
(Text COM:1515027) ————————————

2.5

Letter COM:1693220 (68 lines)
From: Internet: ***
Date: 16-Sep-98 21:53
To: Shyamasundara (das) ACBSP [4613]
Subject: Re: Question on the women issue
————————————

Here is something I received privately from a member yesterday which I thought you might enjoy reading.

>I'm a member of your conference Dharma of women. This conference helped >me a lot to realize what a fool I was (and probably still am). I have been >thinking all my life that women have to be equal to men. What a nonsense. >I realized that now thanks to you and other wonderful devotees on DOW. >Specially Mataji Jayasri helped me a lot to realize some things. I realized >that all "fights" we had with my husband were all due to my wanting to be

>independent and in charge of everything.
>
>Thank you for showing me the right way. Here in my country the majority >of women (in ISKCON) think that this is some strange philosophy I'm talking
>about.
>
>Your husband once wrote that you are a very good cook and that you are
>making wonderful pizzas and pasta. Could you please send me recipe for >this dishes. I would also like to satisfy my husband by cooking him good >pasta and pizza.
>
>I'm really a lousy cook. We are very short on money and I all the time >make excuses that I don't cook well because I don't have enough money for >bhoga. I just don't know how to become a better cook. So I would really like >to ask you if you could help me by sending these recipes.
>
>Sorry for my lousy English. I'm trying my best to improve it.
>
>I have also one another problem. I would appreciate your help in this >regard very much. I just don't know how to manage time. You have to help >your husband to run the business then you have four children and all house >work and all the sadhana (chanting, reading, ...). How do you manage all >this?
>
>We don't have children. I don't work outside. I still go to school. My last
>year. Oh, I forgot to introduce myself. I'm ab years old. My name is xyz
>Devi dasi. I'm married for n years. My prabhu's name is xyz das and is mn.
>we are disciples of HH xyz Swami. Our Guru Maharaj >said to us on the >darshan when he accepted us that actually my guru is my husband. Just >now Our Guru Maharaj was in xyz and initiated few devotees. One of them >was mataji (not married). He said to her that in the future he will no longer >initiate matajis who are not married. So she was the first and the last one.
>
>We plan to have children in the following year. First I have to get my
>health back. I'm on some Ayurvedic treatment for another four months.
>
>Well I talked a lot. I hope you don't mind me writing you out of nowhere.
>
>Hope you and your family are all well.
>
>Hare Krishna!...
(Text COM:xxxxxxx) ————————————

2.6

Letter COM:1693096 (28 lines)
From: (Temple) xyz (***)
Date: 17-Sep-98 00:43
To: Krishna Kirti (das) HDG (Baltimore - USA) [495]
Reference: Text COM:1690100 by Krishna Kirti (das) HDG (Baltimore - USA)
Comment: Text COM:1693285 by Krishna Kirti HDG
Subject: You can lead a *** but you can't make *** think. . .
———————————————

Dear Krishna Kirti Prabhu
Please accept my humble obeisances. All glories to Srila Prabhupada.

Thank you for a thoughtfully constructed response. I was correct to give you

the benefit of the doubt.

I accept also your criticism that if the title were posted in a male oriented way, it wouldn't have had the same affect. I can only apologise for my western conditioning - I can't shrug it off completely. Some things set the defenses off immediately. It can't be helped. But I really liked your comments about there being 2 kinds of fallen people in ISKCON. I hope I develop the humility required to be able fall into the latter category, viz, those who are struggling to overcome their weaknesses, rather than clinging on stupidly to some outrageous karmi ideal. I also, incidentally, was able to read Shyamasundara's comments and agree with him - he is also offering a very balanced viewpoint on this conference, what I've seen of it.

I also read your other letter saying that in regular Vedic society, when a woman wishes to convey something she does so through her husband. This is something also that we western women are not used to, and which brings me to my final point. You end your letter requesting that I pay my obeisances on your behalf to my husband. Either you are confusing me with someone else, or you are presuming too much. I don't have a husband. But I'll be sure to pass on the message when I get one!

Your servant
Xyz dasi (TKG)
(Text COM:1693xyz) ————————————

2.7

Part of a personal letter to a GHQ member. The rest is not pertinent to the subject at hand:

September 18, 1998

> Sorry, this text is already getting too long and by now probably
> you are already bored, having to read all this.
>
> I just also wanted to mention that I liked you contributions to the "Dharma
> of Women" conference. I am a member of this conference and I generally
> like what I read there and also try to follow the many good advices I get
> there. Although sometimes you used strong words, it nevertheless was to
> the point. Actually, I cannot stand the womenlibs. I am also in their
> conference, just to be informed what they are thinking and what ideas they
> have. Most of their ideas I do not like at all. They have some good
> like prevention of child abuse, but their general philosophy...I cannot agree
> with it.
>
> I can see in my own marriage that it works much better when I assume the
> traditional role and let him be the boss. I saw already a bad example in my
> parents. My mother always wanted to control my father and be superior
> and as a result of this they were quarreling all the time. And also we
> children had to suffer because of this.
>
> My husband´s first marriage was also very "unvedic." She was working
> because she was earning more than him and he was taking care of the
> children, cooking, cleaning, bringing the kids to school, shoping, etc.
> People used to call him "Mr. Mom."
>

>She was already divorced when they got married and had a few >boyfriends. Even while married with xyz she had a few lovers and affairs >and finally she wanted a divorce because she wanted to marry someone >else. Meanwhile she is married the fourth time. Obviously she does not >have a good karma for marriage.
>
> She also blames him for the suffering the children had to go through
> because of their divorce, but that is ridiculous. She wanted the divorce.
> She got married two more times! Anyway, that seems to be normal in the
> material world.
———————

2.8

Letter COM:1868xyz (133 lines)
From: XYZ(dd) HKS
Date: 20-Nov-98 21:26
To: Shyamasundara (das) ACBSP [6865]
Subject:
————————————————

Dear Shyamasundara Prabhu,

[...]
How did I like the rebuttal? I am a Taurus, so I am quite conservative about such fundamental things as family and morality. I appreciate your strong emphasis on Vedic culture and I am 100 percent convinced that Prabhupada wanted his disciples to implement it and follow it.

> At this point I don't really trust anyone on COM, which by now refers to
> COMbat.

I can understand your frustration, especially after such a humiliation on VNN. But this incident simply shows the level of the Women's Ministry (and of VNN as well), what kind of persons will resort to such means?

You know, I am on IWC (just to see what is going on in ISKCON), and I have realized that the Women's Ministry is a very special mix. They have quite some disagreements, especially between the older ladies (Prabhupada disciples like Sudharma and Jyotirmayi) and the younger, more liberated ones like Madhusudani and Hariballabha. The younger ones are very eager to interpret Prabhupada or disregard him totally, which the older ones cannot accept. There are also ladies like Dhyanakunda who have their own special views (some mixture of everything), and do not mind to align themselves with anything, as long as they are not prevented from giving class and showing their brilliance in public (by giving seminars and talking in open forums).

I am sorry to hear that you had so much trouble with Sudharma and her supporters. Here in Europe the Women's Ministry is active only in Germany, so one doesn't hear about it very much, what to speak of seeing it doing anything. Now I can understand why you have such a strong stand against them.
.
.ys, XYZdd
(Text COM:1868xyz) ————————————————

2.9

XYZ@com.bbt.se
agtSSGN
agtSP

Dear Hariballabha dd and all IWC members:

Please remove me from this conference, I joined it hoping to find interchange that will help me to advance in Krsna consciousness and find Krsna Katha, but what I found was lots of feminist trying to fight with men, and confusing lots of innocent devotees...

I sincerely feel cheated by Madhusudani Radha dd, she knows well why, and hope that for one time she will be intelligent enough to stop blaming me, and changing my words and meanings in the emails I had sent, because she knows that is not good to speak of someone who is absent, but even if she continues the story I don't mind. As I told her more than one time, it is she who has to manage her own spiritual life and to live with her consciousness...

Please forgive me if I had offended someone of you with my comments

Ys, xyz devi dasi
_____

2.10

> > My opinion is this: most women who are truly chaste, shy, and a good
> > Vedic example (not me) are too busy in their womanly duites and too shy
> > to come out and write :-). However, this is a goal, no matter how lofty,
> > that I want to achieve, to be such a woman. My life has improved a
> > thousand times, and so has my marriage, since I have attempted to be
> > more surrendured to my home and husband. And he in turn has never
> > been more surrendured to me, while being my strong protector.

2.11 Mayapura Vaisnavis on the Issues

It might appear that the Mayapur Vairagis (Brahmacharis/Vanaprasthas/ Sannyasis) are against the women leading kirtan, doing puja and giving SB class in the temple and that this is a vairagi vs. mataji issue. But it could also be a question of one culture vs. the other culture. Someone might assume that because they are brahmacharis, they are harboring strong feelings about it. Actually, it is not only the brahmacharis but some of the Indian women who have been brought up traditionally (and Western women) also spoke to us very strongly against introducing such women-related "reforms". They were wondering what is the need for such "reforms".

We asked our elderly cook Her Grace *** Mataji. She is a Bengali (Bangladeshi) Vaishnavi, second-initiated, 60 years old. She bathes in the Ganga daily and is very (grand-) motherly meaning affectionate. She is learned; she studies the Bhagavatam (She is in the Fifth Canto now). Here is her bold "radical" view of this issue (all emphasis hers):

”Women sitting on the Vyasaasana in the temple room and giving class?! Them leading kirtan in the temple room??! Doing puja in the temple???!! NO! These things are not in accordance with the scriptures [eitaa saastra-anusaara naai]. These have not been instituted by the previous acharyas [eitaa puurbaachaarya-dvaaraa anusthita naai]. These things are dangerous for women.

“Why can't they sit in their home and do these things? What is the difficulty in their doing puja at home to Deities? They can have kirtan at home twice a day. So what is the problem? Then the Lord Himself will come and take us to Him personally. It is greatly sinful to try to break conventions which have been established and instituted by exalted realized souls.

“How can we understand exactly what Srila Prabhupada was thinking why he asked some disciple of his to speak to sannyasis? Vaishnavera kriyaa-mudra vijna naa bujhaya. But Srila Prabhupada says so many times in the Srimad Bhagavatam that women have specific duties and only by following these duties can they attain auspicious results.

“We women are paapa-yoni, born of a lower family. Do they want to degrade themselves further? If I tell this to Westerners, they will want to beat me up. So what to do? This is the unfortunate situation at present.”

On being asked, "But how can you say that you are paapa-yoni? You are a Vaishnavi!"

“I say that because THE SASTRA SAYS IT. I read it in Srila Prabhupada's books! We are TRYING to become Vaishnavis. According to the sastras, we are niicha-jaati (of low birth). That is a FACT. The sastra says it and I follow sastra. That's all.

“How can someone claim to be a Vaishnavi and NOT do her womanly duties? Why is it that I observe so many brahmacharinis "talking" to boys? Vaishnavis do not do that. Women do that. Vaishnavi means like that disciple of Haridas Thakura who renounced everything and simply served Tulasi and chanted all the time. But we are so fallen and so we cannot follow her. So let us live under the care of the Vaishnava husband and Gurudeva. Bas.

“We are by nature paraadhiina (dependent) all the time. We have to be under our father till we are married. Then we have to be under the husband. And later we have to be under the son. Like you are almost my grandsons. Still I will eat after you eat even though you insist that I eat with you. Trnad api sunicena taror api sahisnuna. This is our heritage. This is what Bhagavan likes. I know that if I follow my duties Krishna Himself will come and personally with His own hands, take me back to Him. This is what has been taught and followed by all the great acharyas in the past.

“What would people think of us if we allow women to do these things in the temple? They will just say that we are indeed a videshi apasampradaya. Very very bad for prachaar (preaching).”

Three other Vaishnavis Mother*** , Mother *** and Mother *** gave a statement on these topics. Mother ***, wife of *** Prabhu, is handling the accounts of the ***, while studying for Chartered Accountancy and taking care of her two sons. Besides she is a great cook. *** Mataji and *** Mataji are working in Srila Jayapataka Maharaja's Office. Here is their combined statement (all emphasis theirs):

“Though we are not the body, we do HAVE a body. And since we have a woman's body, we HAVE TO FOLLOW THE RULES AND RECOMMENDATIONS prescribed in Vedic culture and which have been INSTITUTED IN VEDIC CULTURE and which has been accepted by all acharyas including Srila Prabhupada for what a woman can do and what she cannot do. It's simple.

“What's the big deal? We have OUR code of cultural etiquette to get to Krishna and the men have theirs. We don't think that Srila Prabhupada ever said that when women become Vaishnavis they can/should break the code of cultural etiquette meant to be followed by women in Vedic culture and that too in Mahaprabhu's birthplace, Mayapur.

“We cannot conceive of how Vaishnavis can be allowed to do public worship to Radha Madhava on the altar in Mayapur. It is not the sva-dharma of Vaishnavis to do that on the temple altar. Maybe if there is a circumstance where there are no brahmacharis in the temple or no men around, alright. But in Mayapur there are hundreds of brahmacharis. So WHAT IS THE NECESSITY for Vaishnavis to do puja or arati here? AND THAT WILL REALLY LOOK BAD! Is that what Srila Prabhupada wanted? Did he instruct that in a temple where there are so many brahmacharis and men that we SHOULD have women (Vaishnavis) do the arati?

“When women are on the altar, it is the natural tendency for men (temple residents and scores of visitors) to look at the woman performing arati. It is well known that men like to hang around cinema halls, girl’s schools, colleges, etc. just to lust at women. If we have a woman offering arati, then it is just natural that the minds of the men will dictate them to lust at the woman. THIS IS NOT AT ALL AUSPICIOUS for the woman or the men because neither the woman who offers arati nor the men who observe her are pure devotees.

“We don't know what the other women think, but those of us who have been carefully trained up in Indian culture find it OBNOXIOUS to be on the limelight and allow our bodies to be observed by so many men. The same holds for leading kirtans as the temple kirtan and giving Bhagavatam class in the temple room.

“What is the problem for the Vaishnavis? They can certainly do puja/ arati/ kirtans in their homes. Why SPECIFICALLY in the temple? Why not at homes? It is better for Vaishnavis to not be so manly. We would like to be the women that Srila Prabhupada wants us to be and we would like to see this kind of cultural development encouraged here.

“This mood of "Oh! The men are doing this; we will ALSO do it!" seems to be more competitive than spiritual.

“In any case, if we want to do arati or lead kirtan for Radha Madhava, we can do it in our mind. What is the problem? We can do arati to Radha Madhava 20,000 times a day. Nobody is stopping us. According to the shastra we get the SAME result anyway. We would rather go for the result than try to get the recognition and appreciation that we are leading kirtan in the temple hall disregarding Vedic conventions.

“It appears to us that these demands may not be really motivated by desires for purely pleasing the Lord. The Lord has created Vedic culture where His male-bodied devotees and female-bodied devotees could serve in ways appropriately (not in the same way). Rather than consider a few activities of Srila Prabhupada on how he dealt

with women and try to push forward the idea that Vaishnavis NEED to do the same activities as the male-bodied devotees, we would like to focus on the larger body of Srila Prabhupada's teachings on what the DUTIES of Vaishnavi women are. And we think that Vaishnavis (resident and visiting) SHOULD focus on these aspects of what their duties are, at least here in Mayapur and help us in that way. Otherwise this is simply a CULTURAL DISTURBANCE to us and our families.

"When women behave like women usually do in Vedic culture, they are naturally more respected. It is also satisfying to the women when they learn to be chaste and submissive. This is our culture and we would like to help Vaishnavis understand their specific duties in the context of traditional Vaishnava culture.

"In the beginning when ISKCON was growing up in India, Prabhupada might have done certain things but now ISKCON is well-established in India and we are trying to convince the Indian populace that we are not a foreigner's cult but that we are traditional Vaishnavas (and Vaishnavis) trying to preserve and revive Vedic culture which offers great hope to thousands of Indians who are dissatisfied by India's cultural degradation and rapid Westernization.

"Srila Prabhupada might have done something extra-ordinary at times. How can we try to fathom what he was thinking each moment? We cannot imitate Srila Prabhupada. We should focus on what our duties are as Vaishnavis and carry them out and try to be proper Krishna conscious wives and mothers. If the international Vaishnavis could help us and others in the context of traditional Vaishnava culture, that would be very good.

"We don't think that in Mayapur Vaishnavi's talents are not being sufficiently used for Krishna or that no one is encouraging them to develop to their full potential. Just look at Srimati (HKS)! SHE IS A LEADER! She is so cultured and so naturally she is respected here. So many Vaishnavis are happy doing so many services here. They do book distribution (Sati Mataji (HKS) and others) and other services.

"There is no discrimination against women or something here. We are just trying to do what Srila Prabhupada wanted: preserve and revive the Vedic culture here and this is so good for the preaching too."

Another Indian-bodied Vaishnavi (name withheld upon request) said:

If they allow Vaishnavis to sit on the Vyasasana in the temple room to give Bhagavatam class, I won't enter the temple as long as she gives class. This is a sign that ISKCON is becoming Americanized.

***dd (HKS) from ***:

Why should we do something that is disturbing to the local community both within ISKCON and outside of ISKCON? We have to remember that women traditionally didn't have the access to render devotional service that Prabhupada has given us by his causeless mercy. To demand more is like this: Imagine someone gives you some sweets out of his or her mercy. If you start demanding that I need nuts WITH sweets, is that good? In the first place you are not really entitled to the sweets; so how can you demand nuts? We should just accept whatever has been given by Srila Prabhupada.

There are more ladies who think similarly but we haven't got their written views.

Cultural Disturbances in Mayapura

There are some cultural disturbances which are related to this issue which some of the ladies wanted to be heard by the Mayapur leaders.

Some of the Indian ladies were disturbed when Western women came to them and told them to NOT follow rules of personal hygiene which they have been traditionally by followers of Vedic culture (or at least traces of culture). They complained that when they are in a contaminated state and they do not want to enter the temple room, the Western ladies come to them and pressure them to give up their cultural upbringing which has been impressed upon them so carefully by their mothers. "These ladies are not satisfied to either
learn or follow cultural rules; but why do they have to come to us and tell us, 'You are in MAYA because you are following these rules! Prabhupada never taught us this!' If they don't want to follow these rules, fine. But why do they have to pressure us and preach to us? We don't need lessons on cultural traditions from these Western ladies."

*** devi dasi told us this:

> One day Gopi dd [pseudonym to protect identity] went to some classes conducted by the Women's Ministry during the Festival. She then came back very happy. The next day I came to know that she fought with her husband. Then she came to me and complained why I was submissive to my husband. She told me, "You shouldn't be a parasite, you know! You should be independent. He's after all a husband, just another individual. You are more than simply a wife. You have to learn to express your individuality."
>
> Another day Maalaa dd [another pseudonym], who also was a fan of the Women's Ministry, told me to NOT listen to my husband or be submissive to him. "Come on, he's only a husband. You should not be dependent on your husband. You should be independent. Who knows? What if he divorces you?"
>
> It appears from this that some sort of control/ education should be exercised on devotees who have come from Western background on how to deal with or at least tolerate and not stop those who are trying to follow (traces of) traditional Vedic/ Vaisnava culture.

The other last point was with regards to Madhusudani Radha Devi Dasi's putting up her critique of ISKCON Mayapur's policy on the Internet for the whole world to see.

***-born Mother *** (HKS), wife of *** pr opines:

> Even if she do not like something about ISKCON Mayapur, why should she put it on the Internet for the whole vikarmi world to see? She is a part of ISKCON. We are also a part of the same ISKCON. So how can she publicly tell the whole materialistic world what in-house problems we have? This is certainly shameful behavior. You may have some problem with your family members but that doesn't mean that you advertise your in-house problems to the whole world! This is certainly not fitting the behavior of a gentleman or lady. Those who are imbued with a sense of shame will certainly understand this point but those who have no concept of shame will never.

First of all, we have to become a nice person and then become a nice devotee. A nice person will never bring bad name to his or her family. He or she will never advertise his/her family's faults to vikarmis. If someone goes ahead and publicly denounces a part of her family, it means that she does not really like or appreciate the family at all.

I am also living in this spiritual family of ISKCON since many years and I have seen many many mistakes but I cannot imagine bringing bad name to ISKCON in front of vikarmis. Let us learn to keep our problems to ourselves and try to solve them ourselves. Why put them up on the Internet for the nasty materialists to see? This is not how we deal in the mode of goodness. In the mode of goodness, nobody will like to break up a family. They will try to keep the family together.

Section 3
Generals, Privates, and "Dirt-hunting"

3.1 "Generalji"

We have deleted the mid-portion of the text. It was published on "Dharma of Women," a public forum.

Letter COM:1652404 (159 lines) [W1]
From: Internet: Jivan Mukta Dasa <btb@georgian.net>
Date: 01-Sep-98 18:59
Subject: ISKCON women calling themselves Generals and Privates
---

>Dearest Generalji,
>
>Dandavats. Srila Prabhupada, Srimati Radharani ki jaya!!
>
>My sincerest and deepest apologies for dragging you into the dialogue with
>Mr & Mrs Mukta. Please forgive me. I had asked TKG for his understanding
>of the GBC thing, and he sent me this copy of a letter that he'd early sent
>to Pranada:
>
>April 15,1992
>ISKCON Dallas
>
>Dear Mother Pranada,
>
>Please accept my obeisances. All glories to Srila Prabhupada. I beg to
[...]
>remembrances. I hope this meets you in the very best of health.
>Servant of the servant,
>Tamal Krishna Goswami
>
>P.S. I mentioned the list tiitled "G.B." in my book Servant of the Servant,
>page148, published in 1984.
>

>It appears that TKG is no longer exactly sure what Srila Prabhupada said
>in the conversation. And therefore, in my book, we can politely discount
>the conversation in trying to determine Srila Prabhupada's desire re:
>women GBC's. Certainly we can totally discount it considering that a few
>months after this conversation he appointed two women GBC's. In any
>event, although Mr Mukta is fervently desirous of us all following Vaisnava
>etiquette, he is quite unable to follow it himself. I am now the brunt of his
>forceful anger, and I worry that he is taking out his frustrations on his wife >physically.
>
>May Srimati Radharani guide and protect you in your journey back to Her.
>
>Please keep me informed as things evolve on your side. My thoughts are
>with you.
>
>much love, the private
>
(Text COM:1652404) ————————————

3.2 Militant mothers: Jivan Mukta Dasa responds.

Letter COM:1656317 (164 lines)
From: Internet: btb@georgian.net
Date: 03-Sep-98 05:14
Subject: FW: Militant Mothers
————————————————

This was my response. After I sent it, we received a note from Visakha
saying she sent a private letter by mistake to the conference- maybe it's
Malati she's talking about....
————————

>From: "Jivan Mukta Dasa" <btb@georgian.net>
>To: "COM: Sita GKG" <Sita.GKG@com.bbt.se>
>Subject: Militant Mothers
>Date: Wed, Sep 2, 1998, 6:00 AM

>[Text 1653531 from COM]
>
>>Dearest Generalji,
>>much love, the private
>
>Isn't this interesting. Matajis using military jargon when addressing
>themselves. You got to start wondering about what their up to. Who is this
>"General" I wonder.
>
>In the letter from Tamal Krsna Maharaja, which we also just posted, Tamala
>Krsna Maharaja says:
>
>>There is no doubt in my mind that this conversation tool place during
>Prabhupada's stay at Bury Place which was probably in December of 1969.
>Perhaps what he said was that he would have appointed her as temple
>President. In any case, he was mentioning some important position of
>authority within our Society. It was either Temple President, or perhaps
>GBC.

>
>Ms. Private says:
>
>>It appears that TKG is no longer exactly sure what Srila Prabhupada said
>>in the conversation.
>
>Really? And how does Ms. Private extrapolate that conclusion from TKG's
>letter?
>
>>And therefore, in my book, we can politely discount he conversation in
>>trying to determine Srila Prabhupada's desire re: women GBC's. Certainly
>>we can totally discount it considering that a few months after this
>>conversation he appointed two women GBC's.
>
>An explanation for Mother Yamuna not accepting has been provided, what
>about Mother Govinda? Why did she not accept? And if they were in fact
>*appointed*, how were they removed and where is the resolution that >removed them from their posts?

>> In any event, although Mr Mukta is fervently desirous of us all following
>>Vaisnava etiquette, he is quite unable to follow it himself. I am now the
>>brunt of his forceful anger, and I worry that he is taking out his
>>frustrations on his wife physically.
>
>So Ms. Private is none other than our revered Mataji Visakha. Please don't
>worry about my wife, mataji. You underestimate her control over me. :-)
>I have never once even thought of hitting her. Her association is my
>precious gift from Krsna (or Radha, I'm getting confused now!) I thank Him
>(or/and Her) every day for providing a wretch like me such a jewel of a
>woman and devotee. She is much too valuable for me to lose, though it >never ceases to amaze me how she continues to tolerate my caliber of man >for all these years.
>
>Your accusations, nevertheless, have revealed to us that even revered
>Vaisnavis are not immune from the despicable tendency to make false and >vicious accusations against men they dislike. They quickly stoop to yelling
>"ABUSER!" Defamation of character is no small matter. Krsna (and
>Radharani) could never be pleased when you slander someone in this way. >Why are you taking it so personally? I am simply challenging your >conclusions. If you are unable to defend them then be a lady and admit >defeat. It's OK. We all make mistakes.
>
>But spurious and vindictive comments will only hurt your efforts to go back
>to Radharani. It seems you have time too conjure up these accusations but
>not enough time to back up your statements with sastra. It astounds me as
>to what could have possibly possessed you in passing such a serious and
>malevolent judgement against someone who you don't even know and who >is 3,000 miles away! Let's get back to the points in your paper.
>
>Please do not take my revulsion towards lies and concoctions as anger >toward you as a spirit soul. We hate the sin (the misrepresentations) not the >sinner (the misrepresentor). Bhaktisiddhanta used to get extremely angry >when he encountered impersonalists who were *killing* Krsna by there >nonsense preaching. Likewise we should all be infuriated by the systematic
>misrepresentation that is going on in the name of fairness to women. This
>militant (*private*, *general*) feminism that you are now clearly mimicking,
>is simply another form of impersonalism. I am starting to think that the

>term *feminazis* is not too inappropriate. Just see how the drive for
>equality invariably brings out nastiness, anger, pride, fault-finding, and
>subterfuge in our compassionate, kind, straightforward and fragile matajis.

>Could this be due to the fundamental demoniac nature of the goals they are >striving to achieve?
>
>Prabhupada says “So when you become actually preacher of God >consciousness, you cannot make any compromise. You must call the spade a >spade.” SB 1.2.5 Vrndavana, October 16, 1972
>
>Prabhupada says that Prahlada, Bhaktisiddhanta, Ramanuja, Lord >Nityananada among other risked their lives and had their lives threatened >due to their preaching, but they fearlessly went on. You, dear *Private*, >have confirmed your fighting spirit. If you want to fight then fight with >sastra not with ad hominem astras.
>
>>May Srimati Radharani guide and protect you in your journey back to Her.
>
>I thought we were supposed to go back to Krsna? Can you show me where
>Prabhupada uses this terminology of *going back to Radharani*? When
>women identify in this way with Radharani they reveal the bodily
>consciousness that motivates their mania for equality.

>This reminds me of one senior mataji here is Canada who wanted to start a
>women’s travelling sankirtan party called *RadhaFest* or the innocent who
>figured that *Radha’s Voice* was a good name for a woman’s newsletter.
>It’s kind of funny but you see what happens if this feminist nonsense isn’t
>nipped in the bud.
>
>As far as etiquette and how mothers are to be treated, the sastra also shed
>light on that issue.
>
>1. When Bhumi was witholding her nourishment, Prthu was about to cut her >to pieces. Mother or not.
>2. When Kaikeyi banished Rama in order to satisfy her own lust for fame >and adoration, Bharata was ready to decapitate her; his own natural
>mother.
> a. Kaikeyi’s banishment of Rama can be related to what feminists
>are doing to Vedic morality. Rama Rajya = Ideal Vedic social principles
>(VAD).
> b. Kaikeyi is still judged for her nefarious act of banishing Rama
> even though her moment of madness was devised by the gods. Likewise
>many of our mothers risk the same infamy for the part they play in
>introducing these demoniac principles within Prabhupada’s house.
> c. she was reviled by Bharata, Shatrughna, and Lakshmana and all
>the citizens of Ayodhya.
>3. Rama disfigured Surpanaka and killed many demonesses.
> a. Surpanaka was punished for insulting and attacking the most
>chaste goddess Sita
>4. Krsna killed Putana who came in the form of a mother to nurse Him.
>
>Now when we see mothers promoting adharma and insisting that it is their
>god-given right to do so, when we see them using military terminology to
>describe their objectives, methods and hegemony, it would be the greatest
>folly to accept them and treat them as real mothers. They are mothers in
>name only. Killing their subversive propaganda is the way they must be

>dealt with. It is expected and completely natural that they will experience
>the energy used to dismantle their illusions as anger or force in the
>pejorative sense. As we can see, the etiquette normally reserved for real
>mothers cannot be used in this situation. As such where is the breach in
>etiquette?
>
>Ys. Jivan Mukta Dasa
(Text COM:1656317) ————————————

3.3 Mother Malati dd Goes "Dirt-hunting."

Text COM:1746336 (65 lines)
From: Internet: btb@georgian.net
Date: 05-Oct-98 18:27
To: GHQ [193]
Subject: IWC text- Malati's reply to Yasomatinandana (note her final comment)

——— Forwarded message ———
Date: Sun, 4 Oct 98 21:55 +0100
From: "COM: Malati (dd) ACBSP (Columbus - USA)"<Malati.ACBSP@com.bbt.se>
To: WWW: Madhusudani Radha (dd) JPS (Berkeley CA - USA) <mradha@com.org>, IWC (Internat. Women's Conference) <iwc@com.bbt.se>
Subject: my reply to HG Yasomatinandana

——— Forwarded Message ———
Text COM:1743305 (39 lines)
From: Malati ACBSP
Date: 04-Oct-98 08:40 +0100
To: Danavir das Goswami (USA)
To: Jasomatinandan (das) ACBSP (Gujarat - IN)
Cc: (International) Women's Ministry
Cc: Bhakti Vikasa Swami
————————————

Hare Krishna...Please accept my humble offered obeiasnces. All glories to SRila Prabhupada. The topic is certainly one of serious interest for our society. I have no comment either way. I am trusting SRila Prabhupada to keep me properly situated. I do not believe that he would let me do something to displease him at this pount, at least not conciously. And if he is indeed displeased, I believe that he will make it apparent and the situation would be adjusted. This happended to me in the recent past and in the not so recent past. Sometime, His Divine Grace seems to allow things to occur, perhaps acording to "time, place, and circumstance."

I can tell you that in the early 70's, Srila PRabhupada sent me back to the UK and requested (since my husband, Shyamasundar, who was GBC, was not effectively participating and in fact, was totally absent) that I should go and send him weekly reports, AND give Bhagvatam classes. There was some interfence from Hamsadutta and I wrote to Srila Pabhupada for instructions, and he replied the same, that I shoulde give class, etc. On another occasion, he sent me, alone, to Delhi from Vrndavan to relieve Tejas Prabhu so that Tejas could come to Vrndavan and meet with him for a week. Again, my
husband was 'missing in action.'

I want to serve Srila Prabhupada's mission with what ever is left of my foolish life, and I am willing to do whatever is required or requested. Personally, at this sad time in our ISKCON history, I can barely consider the gender issue on one side with out considering it on the other. Before anyone begins to delineate how a women should behave with regards to her husband, kindly-balance counter with the same information with regards to the male. On this point, there is a lot to be said. And, with all due respects, please be careful how you address this point.

I am also wondering from which husband I am supposed to drink the foot water? From the one who divorced me? or the one who died?

I am also wondering how being full time engaged in SRila Prabhpada's mission with out any other personal agenda is degrading for a middle aged person in a woman's body?

Please forgive any offences that I have undoubtly occurred with this reply.

Yr servant, the most fallen and illiterate, Malati dd
(Text COM:1743305) ————————————
PS...(this was not sent as part of my reply) but does anyone out there know anything about above mentioned prabhu/temple president and alleged wife-beating?

—— End of forwarded message ——
(Text COM:1746336) ————————————
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Section 4
Members of GHQ Actually Concerned about The Responsibility of Men to Protect Women

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4.1 Both Men and Women have to follow dharma not women alone.

Letter COM:1690100 (108 lines)
From: Krishna Kirti HDG
Date: 16-Sep-98 01:09
To: (Temple) **** (India)
Reference: Text COM:1687654 by (Temple) xyz(India)
Subject: You can lead a ********** but you can't make *** think.
————————————————

Dear ***** Mataji, please accept my humble obeisances. All glories to your divine initiating and instructing spiritual masters. All glories to ISKCON Founder-Acharya Srila Prabhupad.

> So far there has been a lot said on this issue, most of it correct, but some of
> it fanatical. Your contributions have been, to date, balanced and
> philosophically sound - until this one titled "you can lead a horticulture
> but you can't make her think".
>
> I'll give you the benefit of the doubt on this one, but would request that
> you explain that you are indeed not calling the women of ISKCON whores

> who have been shown what culture is but are unable to utilize sufficient
> intelligence to adapt to that culture. Please explain.
>
I think, in this conference, it is easy to forget that women are present.
Certainly most all of the talking (particularly on the recent subject of women) has been done only by men. Believe it or not, such a line as was in
my subject header is not usually considered offensive among men in a forum such as this. But yes, women will find this categorically offensive, no matter what the circumstances. I apologize for this discrepancy.

As far as whether such a statement in and of itself is offensive to the women of ISKCON, I reread my letter and did not find such an insinuation. This is my text in the main body:

> It's Kali yuga–what can be done? The "womyn" don't want to be "women".
> And the men don't want to be responsible. In English it is said that every
> cloud has a silver lining. If anything, it's good to see the ugly side of the
> fair sex displayed so prominently.

Here is one comment I received from a senior devotee (name witheld):

> > It's Kali yuga–what can be done? The "womyn" don't want to be
> > "women." And the men don't want to be responsible.

> This is an important point. It is not that it is just woman who have to
> follow Vedic Dharma and not the men. Both have to, with the men leading.
> It wont work if just the women are made to follow but the men do nothing.

Where have I made such the insinuation "that you are indeed (not) calling the women of ISKCON whores who have been shown what culture is but are unable to utilize sufficient intelligence to adapt to that culture"?

Even if, for argument's sake, we accept the premise that I did refer to women in ISKCON who are "unable to utilize sufficient intelligence", why should they not be regarded according to their status? One's status in our society (and worldly society too) is based on one's behavior–a guru is a guru only if he behaves properly. Otherwise, why is there so much fuss at present about fallen gurus? A man is considered responsible only if he takes care of his wife, family and other obligatory social and religious duties. No one hesitates to criticize a fallen guru or an irresponsible man (ISKCON or worldly). Why should women not also be regarded according to their behavior?

This is the safety net afforded by a society based on varnashram principles:
The chances of you stepping out of line (i.e. transgressing religious principles) is minimized because if you do, the whole society will criticize. Because human beings are social animals, there are few punishments stronger than public censure. Just look at Bill Clinton, he must have lost ten years off his life for his impropriety. What to speak of so many great devotees who had given their life to Srila Prabhupada and have fallen down. That there is public outrage against improperly behaved leaders, men and women is a healthy sign that we, in ISKCON, are making some social progress–coming closer to the standards we are supposed to be practicing.

There are two categories of fallen people (within ISKCON): (1) those who are very determined to continue with certain, cherished illusions, in spite of all help; and (2) those who are struggling to overcome their weaknesses.

Those in the second category have at least recognized their insufficiencies. Because they have a more or less accurate understanding of what is their actual advancement, they are generally humble and can even bear harsh remarks about their shortcomings. This class should be treated respectfully.

Regarding those in the first category, they also have come to the shelter of ISKCON, they aren't like the karmis, but at the same time, unlike the devotees in the second category, they have some anarthas which they just refuse to admit to having, even to themselves. In order to protect these anarthas, they can offer subtle and gross mal-interpretations of scripture to justify their continuance of a cherished illusion or sinful activity.

To rectify such devotees is very difficult and often requires tools like harsh words and denial of certain privileges. If in spite off all efforts they do not reform, then ostracism is the only recourse because if they are not ostracized, they will pollute others with conclusions that are against our siddhantas, eventually leading others to sinful life. This is the way varnashram works.

Note that both categories mentioned have anarthas, it is a question of humility and honesty that determines one's category.

Please consider the following (without considering it a personal attack):

If I had written the subject header with a masculine spin instead of a feminine spin, would you have objected? Do you think that some woman (even one), somewhere would have complained in a similar fashion? "Why are you so 'down' on ALL the men in ISKCON? Just because they [have been shown what culture is but are unable to utilize sufficient intelligence to adapt to that culture,] are you indeed not calling them scoundrels?"

I, however, do accept that it was a mistake to use such language in mixed company. I'm sorry, and I will be more careful in future correspondence.

Please offer my respectful obeisances to your husband.

Your servant, Krishna-kirti das
(Text COM:1690100) ————————————

4.2 A woman appreciates that we have a balanced view.

Letter COM:1693xyz (28 lines)
From: (Temple) ****(India)
Date: 17-Sep-98 00:43
To: Krishna Kirti (das) HDG (Baltimore - USA) [495]
Reference: Text COM:1690100 by Krishna Kirti (das) HDG (Baltimore - USA)
Comment: Text COM:1693285 by Krishna Kirti HDG
Subject: You can lead a ********** but you can't make *** think. . .
————————————————

Dear Krishna Kirti Prabhu
Please accept my humble obeisances. All glories to Srila Prabhupada.

Thank you for a thoughtfully constructed response. I was correct to give you the benefit of the doubt.

I accept also your criticism that if the title were posted in a male oriented way, it wouldn't have had

the same affect. I can only apologise for my western conditioning - I can't shrug it off completely. Some things set the defenses off immediately. It can't be helped. But I really liked your comments about there being 2 kinds of fallen people in ISKCON. I hope I develop the humility required to be able fall into the latter category, viz, those who are struggling to overcome their weaknesses, rather than clinging on stupidly to some outrageous karmi ideal. I also, incidentally, was able to read Shyamasundara's comments and agree with him - he is also offering a very balanced viewpoint on this conference, what I've seen of it.

I also read your other letter saying that in regular Vedic society, when a woman wishes to convey something she does so through her husband. This is something also that we western women are not used to, and which brings me to my final point. You end your letter requesting that I pay my obeisances on your behalf to my husband. Either you are confusing me with someone else, or you are presuming too much. I don't have a husband. But I'll be sure to pass on the message when I get one!

Your servant
****dasi (xyz)
(Text COM:1693xyz) ————————————

4.3 Even karmi women realize the evil of feminism.

Letter COM:1698467 (25 lines)
From: Krishna Kirti (das) HDG (Baltimore - USA)
Date: 18-Sep-98 22:59
To: ISKCON India (news & discussion) [326]
To: Madhusudani Radha (dd) JPS (Mill Valley - USA) [13774]
Reference: Text COM:1697796 by Madhusudani Radha (dd) JPS Comment: Text COM:1698632 by Basu Ghosh (das) ACBSP (Baroda - IN)
Comment: Text COM:1701462 by Madhusudani Radha (dd) JPS
Subject: Washington Post, Wednesday, 16 Sept., 1998
————————————————

> Why did you send this smut to me?

It doesn't seem you read the article in its entirety to appreciate it. Let me quote the essential portion (the end), for which the "smut" you were offended by was supportive evidence:

> (4) It is common for Clinton supporters to say his policies have been the
> inverse of his personal degeneracy. Thing again. Look at where feminism-
> -certainly a key Clinton policy–has left the women around him.
[. . .]
> One aspect of the Clinton mess is the light it throws on what feminism has
> done to our culture–provide ample sport for male satyrs and dishonor for
> the women around them.
> [End]

The whole point being made by this journalist (who also happens to be a lady) is that feminism has had the reverse effect of what feminism's purveyors intended: it has ruined the lives of so many women. That even the karmis are now becoming aware of this is a very good thing.

I posted this originally to the ISKCON India (news & discussion) forum,

which is a private conference. Are you a member of this conference?
(Text COM:1698467) ————————————

4.4 Anyone misbehaving with women is dealt with heavy hand and offenders were publicly punished to create proper etiquette.

Letter COM:1704158 (77 lines)
From: Dayaram (das) JPS (Mayapur - IN)
Date: 20-Sep-98 10:23
To: Rasananda Swami (USA) [2773] (received: 20-Sep-98 12:59)
To: Basu Ghosh (das) ACBSP (Baroda - IN) [5814]
To: Shyamasundara (das) ACBSP [4758]
Cc: Bhakti Vikasa Swami [8403]
Cc: Jasomatinandan (das) ACBSP (Gujarat - IN) [1179] (received:***
Cc: Jivan Mukta (das) TSI (Back to Basics) (Ontario - CAN) [181]
Cc: Krishna Kirti (das) HDG (Baltimore - USA) [566] (received: 20-Sep-98
Reference: Text COM:1698628 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: Women only at home? My comments to you all
————————————————

> > The girl was apparently frustrated with the loving exchange with her
> > mother and was crying, but the mother did not care much. Why? She was > > a big manager and busy talking with two sannyasis. The mother was
> > actually angry with her daughter because she could not talk in a peacefull > > way with us.
>
> Good point. It doesn't seem like a big thing, but it IS true. Women ought to > do their duties & let the men do theirs.
>
> There is a lot of contamination about this among the "big leaders" in our
> movement. Due to their "Western" cultural background & lack of depth of
> understanding of the traditional culture of India, which Srila Prabhupada
> wanted devotees to see firsthand & imbibe.
>
> On the contrary there is some kind of "despise India" mood that many
> Westerners love to keep. In a suble psychological way. Maybe it's some
> kind of inferiority complex? I can't say for sure, but it's unfortunate that
> due to that they don't understand so much that is for their subjective
> benefit and for the objective benefit of the ISKCON institution. Bhakti Vikas
> Maharaj mentioned the name of one prominent GBC/sannyasi in this
> regard.
>
> There are MANY. It would be best to keep this philosophical, but it must
> be stern & the efforts to see it adopted must go "all out." There will have to > be a lot of lobbying at Mayapur.
>
> Dayaram Prabhu will also get involved in this too.
>
> dasabhas,
> Basu Ghosh Das

I am also in full agreement with the proper cultural behaviour in ISKOCN. Women must be respected and protected but not allowed to act like men. But some leaders appear to miss the point and some of them are outright afraid

to speak as it makes them look bad(?) and against the current fashion and what not?

After this year's GBC meeting there was istagoshti and the announcement of the first woman GBC candidate for GBC was made and many were in ecstasy and then some one suggested what about women leading kirtan etc. and the then chairman said why not start from tomorrow. Who will lead the mangala arotika tomorrow and 2-3 matajis came forward to volunteer. I couldn't belive this and thought oh! Krsna! in Mayapura ladies are going to lead and sannyasis are going to follow. What message it will send?

Anyway I approached the chairman and questioned him 'how can you do such a thing without consulting local authorities." And requested ladies not to do it after chairman agreed that our stand is correct.

But I am not sure what will happen this year. Whether GBC will pass such a resolution to that effect then we will be helpless.

In the meantime I was painted as villain by many Matajis and I think also on some web pages. And the propaganda is so heavy that I find myself thinking twice and discussing with some others before telling any woman about any improper behaviour i.e. improper dancing in the temple during sandhya arotka, which otherwise I wouldn't think tiwce before correcting. We need lot of voices of leaders oppsoing this trend. At the same time be careful not to create feeling among newer devotees that all women are off or still worst GBC body is useless.

So, although we didn't allow women to lead kirtan in the temple, anyone misbehaving with women is dealt with heavy hand and offenders were publicly punished to create proper etiquett.

I have feeling that all those who have understanding on this issue should speak up and not keep quite else we will have many uncultured practices pushed into our movement.

Hare Krsna.
Ys
DRD

PS My heartfelt thanks to all of you for bringing this important topic up.
PS I didn't get previous texts. Basu Ghosh Prabhu could you send them to me please?
(Text COM:1704158) ————————————

4.5 Men have responsibility to women.

Letter COM:1730055 (51 lines)
From: Dayaram (das) JPS (Mayapur - IN)
Date: 29-Sep-98 13:45
To: Basu Ghosh (das) ACBSP (Baroda - IN) [6342] (received: 30-Sep-98
To: Hari Sauri (das) ACBSP [10879] (received: 30-Sep-98 00:23)
To: Sita dd <btb@georgian.net> (sent: 29-Sep-98 13:51)
Cc: GHQ [17] (sender: Basu Ghosh (das) ACBSP (Baroda - IN))
Cc: Bhakti Vikasa Swami [8727] (received: 30-Sep-98 07:51)
Cc: Rasananda Swami (USA) [2911] (received: 29-Sep-98 20:04)
Cc: Jasomatinandan (das) ACBSP (Gujarat - IN) [1222] (received:29-Sep

Cc: Shyamasundara (das) ACBSP [5200]
Cc: Krishna Kirti (das) HDG (Baltimore - USA) [780] (received: 29-Sep-98
Reference: Text COM:1708389 by Hari Sauri (das) ACBSP
Subject: Proposal for the 1999 GBC meetings in Mayapura

> >
> > P.S. Hari Sauri & Dayaram Prabhus; what do you think?
>
> I am personally swamped with e-mail and I can't handle anymore no
> matter what the topic. In general I support the initiative because whatever > we do has to be based on Srila Prabhupada's books and the more extreme
> people pushing for change want to do it on the basis that Srila
> Prabhupada's words were for a limited time and circumstance. However I
> don't have the confidence that they have the spiritual intelligence to
> understand what was a principle and what was time place and
> circumstance application.
>
> There is too much bodily consciousness in our society from both sides –
> men and women – and this is the root cause of the problems. Bad
> treatment from men cannot be counterbalanced by artificial legislative
> means such as "equal representation" in management for women etc. This
> will simply reduce our society down to a material political organization
> with no potency left for preaching.

Just as Husband as Swami has authority over wife(woman) he also has responsibility towards her. Men can't have only authority and no responsibility. In Mayapura to the extent possible we tried to make sure that along with strict behavioral standards for the ladies they are not ill treated or dishonored eg. when we found that some man made made lewd calls to some ladies we track the guy down and then gave him good punishment and he had to fall at the feet of the ladies whom he offended and beg forgiveness. And many ladies appreciate that. Although some ladies have made it a point to flog Mayapura on the internet or publicly many resident ladies support us.

So, we along with pushing the right standard for GBC in our own temples and personal behaviour act with such a responsibility and I am sure many ladies will start seeing this and supporting it and then implementation will be easy. Else we can still go ahead with our program and presentation but many ladies will unfortunately see it as male chauvinism.

>This will simply reduce our society down to a material political organization
>with no potency left for preaching.

Unfortunately this is the way it is going.
>
> So go ahead but please don't expect any input from me right now.

> Your humble servant,
> Hari-sauri dasa

I also whole heatedly support the initiative but very busy with Mayapur floods and many other things. I may not be able to contribute much but definitely encourage devotees like Vidvan Gauranga and others to do the required research etc.

Hare Krsna.
Ys
DRD
———

4.6 Protection of woman by responsible male

Text COM:1738353 (30 lines)
From: Shyamasundara ACBSP
Date: 02-Oct-98 06:12
To: GHQ
Subject: women & management
———————————
——— Forwarded Message ———

Letter COM:1698466 (22 lines)
From: Krishna Kirti (das) HDG (Baltimore - USA)
Subject: women & management
———————————
> > > What do you all think?
> > >
> > I think that it must be accompanied by some genuine, substantial offer
> > of protection from the "male community." There are so many women in
> > our movement who have had husbands that have renounced them, for
> > mostly sinful purposes, and then those same men have been tolerated and
> > embraced by our institution. Meanwhile, no one gives a thought for the
> > "stalwart" Prabhu's suffering former family. ys KKd
>
> My view is that we should not go astray with many different points. We
> have a goal which is to present to GBC a reasonable paper pointing out the
> mistake in giving so much freedom to women in our society such as women
> GBC and on. RS

That is alright. We are coming up with a paper which points out the mistake of giving unrestricted freedom to women. A woman's dharma is to be under the protection of a male at all phases of her life. The solution we are proposing, therefore, must also address the issue of who will assume responsibility for their protection and what happens if that contract is violated by either her protector or by the woman herself. It is an essential point. ys KKd
(Text COM:1698466) ———————————

4.7 What "Ardhabuddhi Dasa" omitted from Jaya Tirtha Charan Dasa's text on protecting women.

Text COM:1738427 (164 lines) [W1]
From: Shyamasundara ACBSP
Date: 02-Oct-98 08:15
To: GHQ
Subject: Re: Feminists
———————————
——— Forwarded Message ———

Letter COM:1731323 (146 lines) [W1]
From: Jaya Tirtha Charan (das) JPS
Date: 29-Sep-98 22:07
To: Shyamasundara (das) ACBSP [5209]
Reference: Text COM:1731197 by Shyamasundara (das) ACBSP
Comment: Text COM:1737208 by Shyamasundara ACBSP
Subject: Re: Feminists

Haribol Shyama' prabhu,

PAMHO., AGTSP.,

Thank you very much for that, it certainly is what I would call needed.

>Dear Jayatirtha Caran Dasa,
>
>Please accept my best wishes. All glories to Srila Prabhupada.
>
>No need to be a mouse anymore. The reason I asked you about your stand >on feminism is that finally a backlash against feminism is starting in >ISKCON.

Great!!!

>We have started an action committee, and are gaining support in four areas:
>GBC's, sannyasis, temple presidents, and women.

I'm of the opinion that any woman who is TRULY a feminist (prakrti and not a mini purusha) will be reasonable toward our views. In my experience most of them are the one's who have some kind of "background" in abuse - be it by a father, uncle, boyfriend or husband, non of which we would support anyway. the unfortunate thing is that then they seem to take it as their life's mission to either give any male of the species a flaming hard time to make some kind of karmic payback towards us, or think that their rejection of any kind of "protection" (thinking themselves equal or in many cases superior) has turned their innocence and shyness into a form of hard heartedness that often is symptomised by abuse victims/rape victims/etc.

Obviously I respect their (women's) vulnerability, and understanding their emotional standing view that their being misled by these "Feminazis" will if it is not dealt with destroy the infrastructure of what is left of our society.

Bhagavad Gita clearly states that where women are not protected that ruination of society follows. I think we've all seen that, especially of the sixties and seventies (alright the eighties and nineties too). The amazing this is that according to shastras like the Grhya Sutras the position of women is clearly stated according to their functionary attributes.

It's a well known fact that every month they become completely irrational, unapproachable, emotional, abusive, vindictive, etc., etc., as the PMS monster raises its ugly head. The best thing for them to do is to go into retreat and leave the rest of society to get on with developing the preaching, etc. Otherwise, we've experienced this at home due to the tired, emotional state of affairs that they have, there are constant misunderstandings, clashes, and a mood of total disharmony takes over. In New Zealand the non-devotees have a saying "that when mum's not happy, no one is happy!!!" We have a policy at home that to avoid this kind of social

disruption my wife and eldest daughter makes themselves scarce - they rest and read. My son and I cook and run the house at this time. Mum has a holiday - she likes that too!

I feel very fortunate in one respect that my wife has some nice association with women who are happily married, who have good status as being known as intelligent devotees, and are respected because of that, and therefore don't need to have to stuff it up your nose all the time how wonderful they are!

Yes, that's what I believe the root of the entire matter is: just as with children who join gangs to show their unity, identity, and superiority (mostly coming from dysfunctional backgrounds); and indigenous peoples the world over who have also been exploited by colonialists; or the Puranjans' of this world - these people all have axes to grind. There often is truth behind what they say to some degree, under certain circumstances but they just have the tendency of going over board.

>May I suggest that you become a member of the Dharma of Women forum
>which is hosted by Mother Sita and is very antifeminist. This will give you a >lot of ammunition and help raise your confidence on the matter. Many >devotees felt isolated regarding their views on feminism thinking they >were alone on the >matter, but actually most devotees are antifeminist, >even the women. So join that >forum and get some inspiration.

Yes I'll get right onto that.

>Aside from that we could use your help in putting together and organizing a
>presentation for the GBC. You have research and writing ability which could
>be useful in our cause. In any case you may be able to help in some way. >We need some dedicated persons to help. Let me know if you're interested >in helping with a counter offensive against the feminists. We would like to
>have something put together by December so that the GBC has time to look >it over before the Mayapura meetings. Do you have Folio?

No unfortunately my Folio is not working. But let me see, as I do want to get it again.

>At this time keep this information under your hat, we don't want to let the >cat out of the bag.

MUM's the word!!!

>However, it would be good if you contacted other devotees of similar views
>and network with them so that when we are ready to move we will already
>have distribution channels in place for disturbing the information. The part
>that you should keep to yourself is that there is a special subcommittee >working on it.

Yes, I know a number of devotees who have been praying like me for something like this to come about. None I may add are chauvinists by that definition, but just devotees who are sick and tired of being counter-exploited.

>I am assuming that you will be eager to join this task of fumigating ISKCON
>and getting rid of this pestilence. Therefore I have attached to this letter
>a copy of the Manusamhita for research purposes.

Prabhu, there were no attachments with this message. For some reason COM does that a lot to my mail. If you would be kind enough to send it again I would appreciate that.

>Yours in the service of Srila Prabhupada
>
>Shyamasundara Dasa

I have some really horrendous articles in some of my University study books pro-cases for feminazis - I had some real good run-ins with those blokes (mostly a bunch of dykes.....!) I personally think that that's where most of this is coming from.....so many women of today have been influenced by the radical outspoken professors, and students in mundane academia, and have carried those misconceptions based on, as I mentioned either dysfunctional "bad experience", sensual preferences, or lack of spiritual knowledge and practical application of it, and brought it with them as "Knowledge -or-science" - whereas really it is the accumulation of nescience.

ys, JTCd.

4.8 Women do have legitimate issues. The men are at fault.

Text COM:1748103 (112 lines)
From: Internet: ameyatma (ACBSP) <ameyatma@iname.com>
Date: 06-Oct-98 11:51
To: GHQ [218]
Comment: Text COM:1750547 by Krishna Kirti (das) HDG (Baltimore - USA)
Comment: Text COM:1750699 by Shyamasundara ACBSP
Subject: DIS: Women Do Have Legitimate Issues

I think another goal of our effort should also be to recognize and properly address the issues many women have had which have led them to form or become favorable to this women's ministry and now equal rights issues.

Looking at in from their perspective: ISKCON has been prominently led by men. And ISKCON's leadership has failed over the years in many ways. Dealing specifically with their issues, ISKCON has failed to provide stable or substantive 'protection' for the women in general. This is true in many ways.

And many of these women have been abused in marriages that did not work out. They have a hard time seeing these things as their own fault, that it may be due to a lack of being submissive, which is what Prabhupada said is the actual cause of most divorces in the West. Since these things are not openly or widely preached, the women come to the hard and fast conclusion that their abuses were caused, again, by useless men in the post of authority (their husbands).

Since men have been in charge of ISKCON and these women are not satisfied with so many issues, the guru issues, the lack of properly placed and strong guidance by the GBC, etc., they have reached the conclusion that the root source of all these problems is due to the leaders being men. The real root source is that the men were not fully self-realized, were not fully qualified, but there is no evidence that points to the idea that these women are any better qualified then their male counter parts. Rather, we all grew up from the same mleccha culture of the modern times. If the men have blown it, how much more the women will blow it. But, that is NOT their thinking. Their thinking is that the men blew it, now it is up to the women to save the day....

The whole women's issue has arisen because there are legitimate complaints that the women have not been protected properly.

I say our effort must therefore deal with whole issue, we must also address the legitimate issues concerning the women. Otherwise simply attacking their efforts to help the situation and injustices of the past by removing them only, and not providing any formal and formative - substantive, solutions to the real problems will be only a hollow attempt. We need to fill up our effort with the weight of proper - shastric directed - solutions to the real underlying social problems.

Protection: Protection for unwed (never previously wed) girls is marriage. Not just marriage, but marriage to a qualified man who can proper 'protect' and guide the girl.

I have written a book on training for the girls. Home is the domain of the wife. The man's work is with the world in general. Teacher, Government, Businessman, Laborer assistant, all work for and in the society in general. But home is the domain of the women. So, most insruction on how to make family life successful and peaceful is given to women. But, men also need some good instruction, so I also want to write a smaller section on training for brahmacaris on how to make good KC husbands. Brahmacaris must be trained how to become responsible, how to respect women, how to treat them lovingly like a child and care for them (obviously woman is to be known as maya, her association is to be avoided by brahmacari, but that does not mean she is to be disrespected, to be spit on or looked down on. No, woman are to be highly respected and cared for, but for the celibate men, they are to be respectfully avoided). That training is needed, because as much as there is a feminist movement in the West, there is also a lack on the men's side to be caring responsible husbands.

Then, for women who are married, their husband's must provide protection. But, just as we have our child-abuse network set up, we need to set up a way for women with grievances to be heard by the authorities. I was told that Ram Chandra set aside one or two hours every morning to hear from any citizen who had some problem. They could approach Sri Ram directly and he would listen and do what he could to solve the problem. This means, possibly, marriage counseling. But, the training for the counselor should be how well he understands dharma, and the roles of men and women in accordance with the laws of Dharma and Srila Prabhupad's teachings, not that he has had 'professional' training by non-devotees in so-called equal-rights or new-age or Freudian concepts of marriage counseling.

Then, for whatever reason a woman is living without her husband, divorced, widowed, whatever, ISKCON needs to provide women's ashrams where such women can go, along with their children, and be given some facility and protection. One older mataji, Devahuti, told me she had been given direct orders by Prabhupada to do this, and she gave me what short details Prabhupada gave her to do this.

So, protection of women must be addressed by us. But, protection of what? Her CHASTITY. So these things are needed. Education and training in what is chastity and why it is needed in society. Then facilities for properly protecting their chastity.

If the leadership, and men, in ISKCON had provided proper protection for the women, they would not complain. The fact that women are complaining like mad is due to the fact the men have not properly protected them. But

the solution is not to hand over leadership to them. That Shastra condemns. That will not solve anything, but simply cause many times more problems.
So, that part we agree to deal with. The other part is to address these issues.
I will take some of my essays on Chastity and protection, etc., IF and when I get time, and make some arguments as to how to address the issues of
training and education of both men and women on this issue of chastity -
and why it is needed.

Also we should have some solid guidelines for starting proper women's ashrams to give protections to the widows and single mothers, etc. We must take up the problem of making women feel so well taken care of they will have no complaints and will then respect such men's leadership. Such proper respect of leadership is EARNED by our proper and good deeds, not dictated by word and enforced by the sword alone. Let us EARN the proper respect for male leadership.
—
ys ameyatma das ameyatma@iname.com

Chk out my web page at: http://home.earthlink.net/~kgrafx
(Text COM:1748103) ————————————

4.9 Agreement with Ameyatma

Text COM:1750699 (1 line)
From: Shyamasundara ACBSP
Date: 06-Oct-98 21:16
To: GHQ
To: ameyatma (ACBSP) <ameyatma@iname.com>
Reference: Text COM:1748103 by Internet: ameyatma (ACBSP)
Subject: DIS: Women Do Have Legitimate Issues
————————————————

Sadhu, Sadhu, Sadhu!
(Text COM:1750699) ————————————

4.10

Text COM:1750547 (31 lines)
From: Krishna Kirti (das) HDG (Baltimore - USA)
Date: 07-Oct-98 00:28
To: GHQ [233]
To: ameyatma (ACBSP) <ameyatma@iname.com>
Reference: Text COM:1748103 by Internet: ameyatma (ACBSP)
Subject: DIS: Women Do Have Legitimate Issues: What is your proposal?
————————————————

> ISKCON has been prominently led by men. And ISKCON's leadership has
> failed over the years in many ways. Dealing specifically with their issues,
> ISKCON has failed to provide stable or substantive 'protection' for the
> women in general. This is true in many ways.

In the West (or should I say among western devotees), devotees change spouses almost as often as they change underwear. I cannot say definitely that devotee women wrongly leave husbands as much as devotee men wrongly leave wives. To my knowledge, no such statistics have been undertaken. Experience gained through social intercourse

(to me) would suggest that as a class, women are as much at fault for this as are the men. But one thing is sure, they are completely convinced that wherever there is a failed marriage, it is the man's fault:

> Feminism has nothing to do with pornography or adultery. It's men who
> keep the sex industry going (thus "Johns" and not "Janes"). [Madhusdani-Radha dd]

Usually, personal affairs such as marriage (after it happens) are not interfered in by any temporal authority. If a marriage breaks up, the temple (ISKCON) has nothing to do with it.

Now, if ISKCON will have something to do with it, then they will have to (1) judge who is right and who is wrong; and (2) take action. It would be difficult to imagine what kind of action would be taken, considering that Srila Prabhupada even personally attended the marriages of some of his disciples who had previously taken sannyasa. But the institution itself playing a such a direct role in people's marriages would be a radical change in previous policy. Do you think such a thing will work?

ys KKd.
(Text COM:1750547) ————————————

4.11

This text shows that Mother Pranada doesn't know the difference between Vedic culture and modern Indian mores. Ameyatma straightens her out in the next text.

(Text COM:1785390) ————————————
(Text COM:1787396) ————————————
Text COM:1786000 (43 lines)
From: Internet: pranada@mindspring.com
Date: 20-Oct-98 14:04
To: GHQ [411]
To: IWC (Internat. Women's Conference) [1380]
To: (International) Women's Ministry [117]
To: Basu Ghosh (das) ACBSP (Baroda - IN) [6791] (received: 23-Oct-98
To: Krishna Kirti (das) HDG (Baltimore - USA) [1099] (received 20-Oct-
To: Madhusudani Radha (dd) JPS (Mill Valley - USA) [15125] (received:
To: Sita (dd) GKG (Back to Basics) (Ontario - CAN) [704] (received: 20-
To: Anandini@aol.com
For: DMW (Dharma of Men and Women)
Subject: Re: Women on the GBC– a few questions
————————————————

Dear Anandini Prabhu,

Just a quick point regarding your recent exchange with Basu Ghosh:

You mention that abuse is a moral issue and goes on quite a bit in India. Basu Ghosh Prabhu disagrees with you.

Anti-cult organizations in the US and Europe watch closely how ISKCON treats our women and children. ISKCON is known around the world for not treating it's women and children very well. At least that's a shared a opinion by many. And because of this, ISKCON is a prime target by these organizations. Those devotees in Europe know the very real threat of the

entire movement being completely shut down and this was one of the main issues for our detractors.

According to findings by the largest anti-cult group here in the US, Hindu women are the MOST abused women in the entire world. More abused than any other cultural group on this planet (even those groups traditionally known for subordination of women like Iranians, Chinese, etc.)

Just in case that didn't sink in look at it again:

Hindu women are the MOST abused women in the entire world.

Findings state that the reason this is so is that the Hindu women are the most likely NOT TO SAY ANYTHING ABOUT THEIR ABUSIVE SITUATION. Their training, as Basu Ghosh highlights is to stay with the husband at all costs, be submissive, etc.

There is nothing glorious about this and ISKCON women certainly don't have to follow suit in the name of being chaste or "Vedic."

Denigration of women has proved to foster abuse of women, wife burning (the horrors of India), abandoning female children, etc. And
subordination of women in Kali-yuga many times equates with the denigration of women as proved by the examples of abused Hindu women all over the world.

P.S. Are you the Anandini dasi in Russia that I met in India? Did you get
the Sadaputa tapes I sent you for the radio programming? How are you?
(Text COM:1786000) ————————————

4.12

Text COM:1803498 (337 lines) [W1]
From: Internet: ameyatma (ACBSP) <ameyatma@iname.com>
Date: 25-Oct-98 00:58
To: pranada@mindspring.com
Cc: DMW (Dharma of Men and Women) [1912]
Cc: (International) Women's Ministry [121]
Cc: Bhakti-tirtha Swami [3405] (forwarded: 27-Oct-98 16:10)
Cc: Madhusudani Radha (dd) JPS (Mill Valley - USA) [15307] (forwarded:
Cc: Anandini@aol.com
Bcc: GHQ [452]
For: IWC (Internat. Women's Conference)
Reference: Text COM:1786000 by pranada@mindspring.com
Subject: Re: Women on the GBC– a few questions
————————————————————

All Glories To Srila Prabhupad.
(I don't know why I am getting this so late. It says it was written on10/20, but I am just getting today, and msgs I have posted to DOW have not been showing up?)

At 10:04 AM 10/20/98 -0400, Mother Pranada wrote: (to Anandini dd)
> You mention that abuse is a moral issue and goes on quite a bit in India.
> Basu Ghosh Prabhu disagrees with you.

I have not had a chance to read exactly what Basu Ghosh wrote, but, I would

agree that 'abuse' is a lack of moral standards. How much it goes on in India, I have no idea, but, I have read about some things, and by their very gross nature many of these gross atrocities can NOT be attributable to Vedic culture - at all. Such as after the man has sex with his new wife, he beats her and sends her away because the dowry was too small. I have read things like this and my blood boils. It is NOT due to brahminical culture, it is due to the fact that there are no Brahmans at the head. Instead, by popular vote, there are Sudras for leaders. There are no Powerful Ksatriya Warrior Men who take guidance from the brahmans who will protect the weak and innocent. Instead, there are only weak minded cheating sudra politicians. India has it all, from the most offensive impersonal philosophy to the most absurd and bizarre, to filthiest cities (Prabhupada called Calcutta the ANUS of the Universe), to the seediest characters to the most splendid transcendence. Only the later is attributable to Vedic culture.

> Anti-cult organizations in the US and Europe watch closely how
>ISKCON treats our women and children. ISKCON is known around the world >for not treating it's women and children very well. At least that's a shared a
>opinion by many.

Who? Anti-cult organizations? Srila Prabhupad would be happy to hear his followers quoting from them and following their ideals. This is whom we should refer to as out authority for social standards? ? ? I agree, many women have been abused, but I strongly object to the philosophical explanation that Pranada gives below. I object because it is not based on the teachings of Srila Prabhupada or on shastra.

> According to findings by the largest anti-cult group here in the US,
>Hindu women are the MOST abused women in the entire world. More >abused than any other cultural group on this planet (even those groups
>traditionally known for subordination of women like Iranians, Chinese, etc.)

Why is a devotee quoting from such a demoniac organization? Can mother Pranada find ONE single quote by Srila Prabhupada that would substantiate this claim? That Hindu women are the MOST abused?

> FIndings state that the reason this is so is that the Hindu women
>are the most likely NOT TO SAY ANYTHING ABOUT THEIR ABUSIVE >SITUATION.

Findings made by WHO? By Self Realized Saintly Vaishnavas? Or made by the anti-cult groups? Anti-cult groups are anti religious, of course they will attack India, because India is the seat of religiouisity. So, we should quote them as our authority over and above the greatest self realized saintly person, Srila Prabhupad?

>Their training, as Basu Ghosh highlights is to stay with the husband at all
>costs, be submissive, etc.
>
> There is nothing glorious about this and ISKCON women certainly
>don't have to follow suit in the name of being chaste or "Vedic."

Totally at odds with Srila Prabhupad who has said that this is Glorious for such women. These words are agresively offensive as they are 100% opposed to what Srila Prabhupad has taught.

Not once in her letter has she quoted from Vedic scripture or from Srila Prabhupad. She is not lending support nor promoting what Prabhupad has taught, nor is she supporting her own views with quotes from Shastra or guru, but instead she supports and takes support from anit-cultural -

anit-dharma - anti-religious - anti-cult organizations. This is both very dangerous and very offensive to the Vedas and the great self-realized souls of our Sampradaya.

She claims that ISKCON women do not need to follow suit in the name of chastity or Vedic. But, Srila Prabhupad wanted that the ISKCON women be chaste and Vedic, submissive wives.

> Denigration of women has proved to foster abuse of women,

The word denigration means to vilify or put them down. Yes, I fully agree with this. No man - no brahman, no Vaishnav, nor gentleman should ever deride a good chaste woman. Vedic culture does NOT deride women, but it does teach that women are not to be allowed independence, but always taken good care of and protected just like children. That is not deriding women, that is religious, moral, ethical protection of women. But, many Westernized liberated women disagree. They will agrue that to say a women should take to the subordinate - submissive - position is denigrating to women. That is not supported at all by Srila Prabhupad, but it is supported by the demoniac anti-cultists and the modern feminazis.

Mothers such as Pranada can not find support for their views from the Vedic scripture or from Prabhupada's books, so they are now quoting from the demons and anti-cult groups for support fo their mundane - anti-dharma -ideas.

>wife-burning (the horrors of India), abandoning female children, etc.

Yes, modern India, "Hinduism", that is another thing...That is NOT the result of Vedic culture, that is the direct result of a headless society whose leaders are all sudras. It is a fact that many women are being abused. But, why? Due to the influence of Western ideas of Equal Rights, due to no proper protection.

When I told my wife what mother Pranada wrote, she asked me to write that she comes from a Hindu family, and she knows from first-hand experience. Her mother, her grandmothers, her aunts and grandaunts and so many older cousins and in-laws of her other relatives, so many Hindu women she has known who were very chaste and very submissive to their husbands, and she says there is not a sinlge incident amoung the women who were submissive of ever being abused in any way. The couples never fought, the marriages were for the most part peaceful. The women were always very well taken care of.

None of them ever worked outside the house. They were very well protected. Her grandmothers and mother had 1,000's of $$$ worth of 22 and 24k gold jewelry, their husbands always took best care of them. And they were so submissive to their husbands. My own mother-in-law, my wife's mother, told her daughter to not say one word if I were to take more than one wife. She was trained that a wife is never to raise her voice against her husband for ANY reason. She told us that is the standard that her mother and grandmother taught her to be so submissive. And NONE of them were Abused in ANY way. The examples that the anti-cultural organizations will draw upon are the gross exceptions and they are all modern, within the last 25 years or so. The more Western influence there has been in India the more the women want equal rights, more and more has there come social degradation and corruption. But, when the women and society (Men included) follow the Vedic system there is minimal such abuse. Srila Prabhupad has taught this as a science, and he has taught that when women are not submissive, then all social disruption will come. But, mother Pranada, taking support from anti-religiuos organizations is promoting the complete opposite of what Srila Prabhupad teaches, for she says:

> And subordination of women in Kali-yuga many times equates with the
> denigration of women as proved by the examples of abused Hindu women
> all over the world.

This is absurd and has support only by the demoniac anti-cultists and feminazis. Where has Srila Prabhupad said this???? Where has he or Krsna, or Sri Caitanya, or any great saintly self-realized soul, or Vedic scriptures said this?? The only ones who say this are the demons and so-called liberated women who want artificial equal rights. This is poison which will totally corrupt our whole society.

Here are some quotes from Srila Prabhupad:

***
Morning Walk May 1, 1974, Bombay 740501mw.bom

Prabhupāda: Put problems. I'll solve.
Yogeśvara: Here's a problem. The women today want the same rights as men. How can they be satisfied?
Prabhupāda: Everything will be satisfied. Just like our women, Krsna conscious, they are working. They don't want equal rights with men. It is due to Krsna consciousness. They are cleansing the temple, they are cooking very nicely. They are satisfied. They never say that "I have to go to Japan for preaching like Prabhupāda." They never say. This is artificial. So Krsna consciousness means work in his constitutional position. The women, men, when they remain in their constitutional position, there will be no artificial (indistinct) (loud traffic noises)
Bhagavān: They say that our women are unintelligent because they submit so easily, but....But actually, our women are so qualified in so many ways, but these girls who simply work in the city can do nothing. They can't cook, they can't clean, they can't sew.
Prabhupāda: All rubbish. These modern girls, they are all rubbish. Therefore they are simply used for sex satisfaction. Topless, bottomless...
****

Srila Prabhupad says that modern women who are not trained how to be good housewives, they are all rubbish, and so the men automatically treat them as rubbish. (Don't say that 'ameyatma das' said this, Srila Prabhupad said it... Definitely the anti-cult groups did not say it, I don't quote from them)
****
Mother Pranada, you are a follower of HDG A. C. Bhaktivedanta Swami Prabhupada, why don't you quote from HIM, instead of from anti-cult groups? Why not serve him by promoting these following words of Srila Prabhupad, instead of serving the anti-cultists by promoting their poison.

****
Television Interview July 9, 1975, Chicago 750709iv.chi

Woman reporter: But you say women are subordinate to men?
Prabhupāda: Yes, that is also natural. Because when the husband and wife are there or the father and daughter is there, so the daughter is subordinate to the father and the wife is subordinate to the husband.
Woman reporter: What happens when women are not subordinate to men?
Prabhupāda: Then there is disruption. There is disruption, social disruption. If the woman does

not become subordinate to man, then there is social disruption. Therefore, in the Western countries there are so many divorce cases because the woman does not agree to become subordinate to man. That is the cause.
Woman reporter: What advice do you have to women who do not want to be subordinate to men?
Prabhupāda: It is not my advice, but it is the advice of the Vedic knowledge that woman should be chaste and faithful to man.
Woman reporter: What should we do in the United States? We're trying to make women equal with men.
Prabhupāda: I am not trying. You are already not equal with the man because in so many respects, your functions are different and man's functions are different. Why do you say artificially they are equal?
[…]
Woman reporter: Is the social unrest in this country caused because...
Prabhupāda: Because of these things. They do not know that.
Woman reporter: And if women were subordinate to men, it would solve all of our problems?
Prabhupāda: Yes. Man wants that woman should be subordinate, faithful to him. Then he is ready to take charge. The man's mentality, woman's mentality different. So if the woman agrees to remain faithful and subordinate to man, then the family life will be peaceful.
[…]
Woman reporter: You have different schools for men and women, is that correct?
Prabhupāda: Yes. Man is regulated to become a first-class man, and woman is regulated to become very chaste and faithful wife.… Then the life will be very successful. And marriage, compulsory. Marriage, compulsory.
Woman reporter: Everyone should marry?
Prabhupāda: Yes. Every woman, at least, should be married. Therefore, according to Vedic conception, polygamy is allowed.
Woman reporter: Is allowed?
Prabhupāda: Yes. Because every woman must be married. But every man may not be married. Therefore man has to accept more than one wife.
*****
Some devotees have complained that the above conversation is quoted too much by those who want to establish this dharma. But, I argue this is for very good reason. First, this is a most important discussion because Srila Prabhupada was asked very direct questions and he replied very directly on this very topic. Secondly, it created quite a stir at the time in Chicago getting air time on the news and in the papers. And for sometime afterwards other devotees or Prabhupada himself referred to this incident when the topic of the need for women to become submissive was brought up. Thus, Srila Prabhupada himself honored it as a significant conversation. And thus it should be quoted over and over again whenever this topic is raised.

Srila Prabhupada did NOT teach that in Kali Yuga if woman become subordinate to men that a majority will become derided and abused. Where has HE said this?? But, this is what the atheistic ANTI-CULTural demons say. This is a great weakness to become so illusioned to the truth that many women who are averse to surrendering to Srila Prabhupad's instructions will quote from anti-religious demons and not promote these divine words of their spiritual master.

To preach in ISKCON you must promote and preach what Srila Prabhupad has taught, not what anit-cult demons teach. What do they know about Dharma, about religion, about what is ultimately best for human society? What is their authority? Devotees should be ashamed to quote and promote the degrading opinons of such demons over that of their own spiritual master.

Srila Prabhupad was always very clear that we must take our guidance in

life from the great self-realized souls, not from demons and rascals who do not know the truth:

(excuse me for not taking the time to edit out the diacritics, it is very late...)

***

SB 4.18.4
To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.

PURPORT
Vedic civilization takes advantage of the perfect knowledge presented in the Vedas and presented by great sages and brāhmaṇas for the benefit of human society. Vedic injunctions are known as śruti, and the additional supplementary presentations of these principles, as given by the great sages, are known as smṛti. They follow the principles of Vedic instruction. Human society should take advantage of the instructions from both sruti and smrti. If one wants to advance in spiritual life, he must take these instructions and follow the principles. In Bhakti-rasāmrta-sindhu, Srīla Rūpa Gosvāmi says that if one poses himself as advanced in spiritual life but does not refer to the srutis and smrtis he is simply a disturbance in society. One should follow the principles laid down in śrutis and smṛtis not only in one's spiritual life but in material life as well. As far as human society is concerned, it should follow the Manu-smiti as well, for these laws are given by Manu, the father of mankind.

In the Manu-smṛti it is stated that a woman should not be given independence, but should be given protection by her father, husband and elderly sons. In all circumstances a woman should remain dependent upon some guardian. Presently women are given full independence like men, but actually we can see that such independent women are no happier than those women who are placed under guardians. If people follow the injunctions given by the great sages, śrutis and smṛtis, they can actually be happy in both this life and the next. Unfortunately rascals are manufacturing so many ways and means to be happy. Everyone is inventing so many methods.
Consequently human society has lost the standard ways of life, both materially and spiritually, and as a result people are bewildered, and there is no peace or happiness in the world. Although they are trying to solve the problems of human society in the United Nations, they are still baffled. Because they do not follow the liberated instructions of the Vedas, they are unhappy.

Two significant words used in this verse are asmin and amuṣmin. Asmin means "in this life," and amuṣmin means "in the next life." Unfortunately in this age, even exalted professors and learned men believe that there is no next life and that everything is finished in this life. Since they are rascals and fools, what advice can they give? Still they are passing as learned scholars and professors. In this verse the word amuṣmin is very explicit.
It is the duty of everyone to mold his life in such a way that he will have a profitable next life. Just as a boy is educated in order to become happy later, one should be educated in this life in order to attain an eternal and prosperous life after death. It is therefore essential that people follow what is given in the śrutis and smṛtis to make sure that the human mission is successful.
****

Where is shastric and guru support for the statements mother Pranada gave??? The only support women can find for not being subordinate and submissive wives is from the demons, those who want to destroy our dharma and religiousity. It is

the demons who want to destroy submissive faith and dharma, the deprogrammers and anit-cultists. Please, wake up and see the dangerous faults in this. The great saintly self-realized souls they have taught Manu Samhita, that women are never to be allowed independence. This is not denigrating to women, it is how to properly care for them and protect them. What is needed is more emphasis on better training of the men and women. Men need to be trained how to care for women, not how to abuse them. But, we will take the instructions from Shastra how this is to be done, not from anti-cult demons.

I agree, many women have been abused, I agree there has not been a good system for their protection. But, the knowledge of what to do is there in Prabhupad's books and teachings, not in the teachings of the demons.

I realize by replying to the post this will stir up some resentment toward me, but, I cannot remain silent when Vedic culture and Srila Prabhupad's teachings are under attack, from within.

Please forgive my offenses, I am not wanting to offend anyone, but I must defend the Vedic scriptures and Srila Prabhupad's teachings and his mission.
—
ys ameyatma das ameyatma@iname.com

Chk out my web page at: http://home.earthlink.net/~kgrafx
(Text COM:1803498) ————————————

4.13 He again restates that it is the men who are at fault.

Text COM:1792974 (50 lines)
From: Internet: ameyatma (ACBSP) <ameyatma@iname.com>
Date: 23-Oct-98 03:24
To: GHQ [408]
Reference: Text COM:1792041 by Trivikrama Swami
Comment: Text COM:1793034 by Internet: Jivan Mukta Dasa
Comment: Text COM:1795268 by Trivikrama Swami
Subject: DIS a 3rd point of action
————————————————

I have had no time lately to take an active part in this very noble and needed effort.

I will join the others and welcome Trivikram here, and offer my respects to all those in ear shot of these messages.

As I pointed out in a previous post, I still feel it is essential that we not just attack the feminists (which includes the shastric support of the idea that women can not and should not be leaders of society - they are to be dependent subordinates), but I very strongly feel our efforts will carry much more weight if we also produce a solid plan that addresses the 'real' problems that have driven so many women to desire to take on leadership themselves. And why so many men are willing to hand over leadership to them.

My point, which was not picked up and discussed, and so maybe others don't agree, is that there are many legitamate concerns these women have. However, in almost 95% of the cases, they do not seek solutions based on Guru -Sadhu -Shastra. For instance, women claim that many have been abused in ISKCON by husbands who were fallen. And they had no sympathetic leaders to go to for

help. Then when they divorced with children, no one to help them, so they were forced to remarry, etc.

I say we must also have Vedic solutions to these problems as a part of our attack plan. Otherwise our attack would be seen as only a power-play - a bunch of chauvinistic male devotees trying to turn the clocks back when the women are just coming to a point of being able to make changes that they and others think will finally help their situations. Men also have sentiments, especially when it comes to feeling compassion for women who claim to have had difficulty. It will help us to succeed if we can win the confidence that we will address their real issues with real solutions. This will win even the compassion of other men and would gain us added support when we do strike.

I will repeat myself from a previous post, if the men had been more qualified leaders then the women would be satisfied. It is because our
leaders have failed us, all of us, the children who were beaten and molested, the women who were left without protection, the wives who were abused with no where to go, etc., that these women have felt so powerless and so much at the mercy of baffoons for so long, that out of frustration they are demanding to take matters into their own hands. We must earn the respect of leadership by becoming good leaders before most women will back off. So, somehow, I am thinking we should incorporate these ideas into our efforts and deal with these issues as a part of our plan.
—
ys ameyatma das ameyatma@iname.com

Chk out my web page at: http://home.earthlink.net/~kgrafx
(Text COM:1792974) ————————————

Note that everyone agrees with him. Shyamasundara Dasa had already agreed with him the first time he proposed this. (See 4.9.)

4.14

Text COM:1793034 (4 lines)
From: Internet: Jivan Mukta Dasa <btb@georgian.net>
Date: 23-Oct-98 04:20
To: GHQ [409]
To: ameyatma@iname.com
Reference: Text COM:1792974 by Internet: ameyatma (ACBSP)
Comment: Text COM:1800638 by Vidvan Gauranga (das) JPS (Mayapur - IN)
Subject: Re: DIS a 3rd point of action
————————————————

I agree with you 110%. Do you have al list of recommendations we could start with?

ys. JMd
(Text COM:1793034) ————————————

4.15

Text COM:1795268 (10 lines)
From: Trivikrama Swami
Date: 24-Oct-98 03:37
To: GHQ [413]

To: ameyatma (ACBSP) <ameyatma@iname.com> (sent: 24-Oct-98 03:43)
Reference: Text COM:1792974 by Internet: ameyatma (ACBSP)
Subject: DIS a 3rd point of action
———————————————

I also agree 110% with Ameyatma prabhus point 3. It could be actualized in conjunction with point 2 very nicely. Weren't there some ladies who who had a news letter, and group that was interested in actual womens protection. They had some good quotes from Srila Prabhupada on the subject. I remember giving them a donation for their work in Mayapur a couple of years ago. Maybe we could get one of our householder couples to sort of take over their operation, and then all chip in with some financial aid and thus make it into something substantial.
Does anyone know the group that I am talking about?
(Text COM:1795268) ———————————

4.16 He is concerned that in the modern day young marriage may be dangerous for the girl.

Letter COM:1832282 <COM:1800051> (41 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)
Date: 26-Oct-98 16:18
To: Shyamasundara (das) ACBSP [6257]
To: Jivan Mukta Dasa <btb@georgian.net>
Cc: ameyatma@iname.com
Reference: Text COM:1697831 by Internet: Jivan Mukta Dasa
Subject: Re: women & management
———————————————

Jivan Mukta Pr wrote:

> PRESENTATION FORMAT (For discussion purposes only)
>
> I. Prabhupada's instructions on:
>
> 9. marriage of our daughters
> a. kanya-daya
> i. father's religious obligation to daughter and society
> ii. getting her married early

I was thinking about this second point "ii. getting her married early",
trying to understand in what context it operated and it will operate without
problems. I got some ideas which I note below:

In a Vedic setup, a girl at the age of around puberty is given in charity to
a grown up boy who had taken brahmachari training and had got sufficient
preparation as a snaataka to enter into Grhastha life. When the girl came
into boy's house, they didn't live in a nuclear family. The very young girl
was factually taken care of like a daughter by her mother in law and father
in law, like a sister by her sisters in law (if any) and by others in appropriate ways with great love and affection. So she had this support from the whole family which enabled such a nice system to have proper effect.

If we don't have such a family for the boy who can take care of such a girl,
it would be very dangerous to get such a young girl to marry. This consideration is besides the other all important considerations such as she
must have been born out of proper garbhadana samskara, she should have had an affectionate yet strict training from her mother and other ladies, she

should have had training in chastity, and to take care of house, children, and she should have been taught the great value of taking care of the house and children and family members, etc.

So we need to create this environment wherein we can get young daughters "married early".

Just a thought.

yhs
vgd
(Text COM:1832282) ————————————

4.17 Detailed list of legitimate female concerns.

Text COM:1800638 (270 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)
Date: 26-Oct-98 18:34
To: GHQ [414]
To: Jivan Mukta Dasa <btb@georgian.net> (sent: 26-Oct-98 18:40)
To: ameyatma@iname.com (sent: 26-Oct-98 18:40)
Reference: Text COM:1793034 by Internet: Jivan Mukta Dasa
Comment: Text COM:1801756 by Internet: Jivan Mukta Dasa
Subject: Re: DIS a 3rd point of action
————————————————

> > I say we must also have Vedic solutions to these problems as a part of
> > our attack plan.

> I agree with you 110%. Do you have al list of recommendation we could
> start with?

I also agree 108% with this approach. I also thought the same thing. When I discussed with an IWC-sympathizer sometime back, I discovered that many of their concerns are indeed valid. Here's a sample of what I have heard:

1. In general, women are not being protected. For eg. During public harinams, men lead kirtans, and women follow behind. One lady told me that sometimes some karmis would try to 'attack' her and other ladies but the men were absorbed in the bliss of harinama and they got fried!
2. Women are treated as it they are non-entities.
3. Husbands don't care for the wives.
4. They have God-given potential to do service in some way but it is not recognized and used in devotional service.
5. Many ladies can't be housewives. They need to be active doing this and that. They feel that if they are told to be only housewives, their very service is threatened.
6. When men lust over them, no one gets on their (men's) cases. Women want to be treated with respect.
7. They don't want men to exhibit superiority complex.
8. Vedic standards are too difficult for many ladies and are thus impractical. This discourages them because they are not Hindus.
9. They need encouragement and support from men.
10. They naturally need a lot of emotional support. So they tend to go

wherever they can get it from (TP, Guru, just anyone who would care to give them the attention).

I thought I would also comment on these points:

> In general, women are not being protected. For eg. During public harinams, > men lead kirtans, and women follow behind. One lady told me that
> sometimes some karmis would try to 'attack' her and other ladies but the
> men were absorbed in the bliss of harinama and they got fried!

This should be the concern of the grhastha devotees. One essential thing that is taught in Indian traditional families is: vasudhaa eva kutumbakam. The whole world is your family, not just your immediate family. So it is the concern of the Grhastha men and women to take care of women.

The ideal situation is that every woman is a part of a family. But now that it is not, we have to have a midway solution to this problem. Grhastha men or women should take care of the women as their sisters. Physical protection from the men and emotional care from the women.

In Navadvipa Mandal Parikrama that ISKCON conducts every year, both before and after the women's group, there are men, either security guards or grhastha devotees who have been appointed for security purposes, just to make sure that women are protected.

I also remember that once when I was a child, I went on pilgrimage with my mother, aunt, grandmother, younger sister, and grandfather. There was no accomodation in the Guest House. Finally my grandfather argued with the guest house manager that there are ladies here and that he should at least provide a small room for the ladies to stay and that he and his grandson will sleep in the corridor or in the lounge. He got a small room and the ladies stayed there while I and my grandfather slept in the corridor that night (after getting some eatables for the ladies). It was always understood that giving physical protection and emotional support to ladies was a very high priority.

Even when there were disagreements and fighting, the men always made sure that the ladies ate and were okay. I heard that from my aunt.

We have to CARE for the ladies. I mean the Grhastha devotees have to take up that responsibility. It has to start somewhere and traditionally that meant the grhastha men.

> 2. Women are treated as it they are non-entities.

They feel that they are non-entities because that care is not there. Women are naturally more emotional and want to feel wanted. That is why they are meant for family life. But in nowadays modern world of rugged individualism, they also want to be independent. So this is a challenge: how to care for them even when they don't have a family environment. I leave it to you to deliberate on this.

> 3. Husbands don't care for the wives.

Apparently this is a big complaint. I don't know. We need to introduce some law in ISKCON that when brahmacharis want to get married, they should first change into white and then consult with senior grhastha devotees and spend 2 years or so in preparing themselves

materially, economically, emotionally and spiritually to become responsible grhasthas. Then they can get married. Vedic times, this was called snaataka. This comes after brahmacharya and before entering grhastha life.

Of course, I notice that most of this training in India comes right from childhood. I can personally remember so many things my mother, aunt, grandmother would tell me about "after you get married in future". So many many things. Some sort of preparation was there. Expectations were clear and you could also see elder brother getting married and how they are coping with married life, etc. So there was some system of training.

So we need to have that training in ISKCON for prospective husbands on how to deal with their wives and care for them or whatever. Training in the sense not simply lectures but something more impressionable and concrete.

Also women have to be trained to become wives and mothers similarly.

This problem seems to be mainly due to lack of training.

> 4. They have Godgiven potential to do service in some way but it is not
> recognized and used in devotional service.

This is a very large area of concern for many of them. Everybody needs to do some activity since they have talents which need to be used up.

Traditionally in India, women were trained to become housewives and mothers and hands-on managers of the family (families were joint-families) and household. And husbands and other men were responsible. The immense value of doing domestic services was very much taught and these values were transmitted from generation to generation. Also families were generally very conservative about changing any value and had their own circles within which such values were preserved.

So all their potential were dovetailed with household in such a way that they were compatible with their household activities. For example, let's say a woman has a talent to learn singing. Now, what was done was that she was trained in singing in private in home and taught that she had to offer her songs to her husband and please him. (That's why the 64 arts are discussed in the kama-sastras.) The point is that that potential is dovetailed with their household so that their essential role as housewife is not in any way disturbed.

Of course nowadays, things are soooo different. So we need some midway solution for most women who are not able to be that kind of housewives mentioned above. So maybe in the beginning allow them to do somethings. But have them understand that these things will also create social mess. But since Krsna explains that everyone acts by nature, they are unable to control their second habits. But social mess is inevitable. Simultaneously we explain to people the real standard and modus operandum in Vedic culture and all the advantages of that culture. They should be clearly told that Vedic culture is superior to our modern culture and it is better to do yukta vairagya in Vedic social framework than within modern social framework. WE have to show how and why it is better too. We have to create a sense of pride in associating with Vedic culture.

Then people, at least the sober ones, will understand why it is needed, at least for the future generations. So even if they can't come up to the Vedic

standard, we should advertise the glories of Vedic culture in such a nice way that they think, "Even though I am unable to live by Vedic culture, may be my sons and daughters or perhaps my grandsons and granddaughters will be able to imbibe Vedic culture."

Just like in modern India, so many parents tell their children, "When you grow up, you should go to America. We wanted to, but we can't. But at least you should do better than us. You have to go. Or even if you can't go, at the very least, my grandchildren should go to America." So they have some sort of pride in going to America. They are unable to go; but they want their children to go or grand children to go to America.

Just as it is popular to go to America amongst modern Indians, we should make it popular for men and women to come up to the Vedic standard. They should be made to feel that even if *they*can't come up to the standard, their next generations should come up to that standard.

Till then, we have to tolerate. I find that the IWC doctrine is that Vedic culture is not really superior. It is *another* culture. This is wrong. We need to show that Vedic culture is superior and desirable for each and everyone. Actually that is what the Mahabharata and Puranas are doing: simply getting everyone's faith in Vedic culture. So somehow that has to be established. Then people will WANT to follow Vedic culture.

Otherwise, I see no foreseeable solution to this problem.

> 5. Many ladies can't be housewives. They need to be active doing this and
> that. They feel that if they are told to be only housewives, their very
> service is threatened.

We have to make it popular amongst all levels of ISKCON that domestic services are dustyajya (cannot be abandoned) at any cost. And combined with a pride of association with Vedic culture, they will at least think, "Let my daughter become a good housewife. I can't because I wasn't trained and so on."

But we have to have that kind of cultural progress. step by step.

Step 1: Get people to agree that Vedic culture is the best culture. It is not simply some archaic culture, but it makes sense from every point of view and is all beneficial. Simply saying SP wanted it may not convince everyone but you have to show HOW it is all beneficial. This is just an on-principle acceptance that Vedic culture is the best and our modern culture is not the best.
Step 2: Get people to WANT to have Vedic culture in their environment.
Step 3: Get people to have it as their goal, to have Vedic culture as their families' culture in the future.
Step 4: Get people to learn how to train their children in more aspects of Vedic culture.
Step 5: Their children, the next generation, wants more of Vedic culture. And so on...Vedic culture is introduced over a few generations.

> 6. When men lust over them, no one gets on their (men's) cases. Women
> want to be treated with respect.

Men should be trained to respect women from a distance. We should have clear explanation of what this means. Probably including various scenarios. In Vedic culture, people were taught to respect and not simply neglect women. Of course, for those who are in the renounced ashrams

such as brahmacharya, vanaprastha and sannyasa, they also should be taught how to behave as human beings without compromising their ashram principles. And women should be trained to not expect personal attention from those in the renounced ashrams. However, they should have someone to take care of them.

> 7. They don't want men to exhibit superiority complex.

This is same as above, because even though men have a tendency to lord it over, they should be trained in the concept of protecting dependents. Women have to be protected and not exploited. Women should be trained to accept protection.

> 8. Vedic standards are too difficult for many ladies and are thus
> impractical. This discourages them because they are not Hindus.

They should be told that even if they can't come up to that standard, they should train up the next generations to come up to whatever level. And the next generation can carry forward further. That should be their vision. And we should have them buy our vision.

> 9. They need encouragement and support from men.

Again a point of snaataka training for prospective husbands. And also women need to be trained on what to expect and how to elicit such encouragement and support from men.

> 10. They naturally need a lot of emotional support. So they tend to go
> wherever they can get it from (TP, Guru, just anyone who would care to
> give them the attention).

This is what happens when you don't give it through properly trained husbands.

I can tell you one case: I know one Western lady who is yet unmarried. She is in her 20s. She wants to get married and is looking for a husband. In the West, this would be considered normal and nothing would be wrong with this situation. However, I was discussing with one Indian Grhastha couple who are her friends about this. I told them, "Suppose she was in your family and she was your sister. Would you let this happen? A lady about 25 years old wanting to marry someone or rather anyone compatible?" That Prabhu told me, "Actually this would be inconceivable to me because had I been in my family, I would never let my sister have to worry about marriage. It is a great shame upon the men in the family if the women themselves have to worry about their own marriage! This is horrible!" Now he is trying to find out what kind of husband she requires and his wife is trying to get someone for her.

The point is that women need emotional care and a lot of attention but they have to be looked after. At least those who agree to be looked after.

One thing is that when I say Vedic culture in a modern Indian context, I am referring to those aspects of Vedic culture that are there in modern India and not to every silly and stupid modern Indian idiosyncrasies that Pranada dd thinks we are talking about. In other words, abuse of children, forced sati, these are not Vedic. We should be very very clear on this.

Our definition of Vedic culture should be that culture that has been instituted by Vaishnava acharyas. Just like Gaudiya Vaishnavism does not really include aul, baul, sahajiya, etc.

IWC ladies should not lump Vedic culture with modern Indian stupidities. They should use their discrimination, based on SP's teachings.

Anyway, these were some real concerns that I had heard from a IWC sympathizer and my views on how to fulfill these concerns. I am sorry for this long text.

yhs
vgd
(Text COM:1800638) ————————————

4.18 Importance of treating women nicely

Text COM:1805435 (192 lines) [W1]
From: Jaya Tirtha Charan (das) JPS
Date: 28-Oct-98 00:49
To: GHQ [480]
Comment: Text COM:1807863 by Vidvan Gauranga (das) JPS (Mayapur - IN)
Subject: A FEW INTERESTING POINTS FROM MANU SAMHITA
————————————————

55. Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.
56. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.
57. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.
58. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic.
59. Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.
60. In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.
61. For if the wife is not radiant with beauty, she will not attract her husband; but if she has no attractions for him, no children will be born.
62. If the wife is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal.
63. By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda, and by irreverence towards Brahmanas, (great) families sink low.

TO ME THIS SUGGESTS THAT VEDIC GOALS WERE TO SATISFY ALL WALKS OF SOCIETY. THE RESULT OF NOT FOLLOWING THE VEDIC PATH RESULTS IN WHAT WE OFTEN SEE AND HEAR COMPLAINED ABOUT, AND NOT VISA VERSA.

CHAPTER V.

89. Libations of water shall not be offered to those who (neglect the prescribed rites and may be said to) have been born in vain, to

those born in consequence of an illegal mixture of the castes, to those who are ascetics (of heretical sects), and to those who have committed suicide,

90. To women who have joined a heretical sect, who through lust live (with many men), who have caused an abortion, have killed their husbands, or drink spirituous liquor.

HERETIC SECTS??? "NON-VEDIC" / "NON-DHARMIC" / "OPPOSING THE TEACHINGS OF SHASTRA", WHAT TO SPEAK OF ABORTIONS (freedom of womens right to choose), KILLING OF HUSBANDS IN NUMEROUS WAYS (by not following him, challenging him, cheating on him, etc.), INTOXICATION - WOULD HAUGHTINESS ALSO BE FITTING HERE OR IS THIS JUST ABOUT POLLUTING THE BODY WITH INTOXICANTS? (NO NEED TO ANSWER - JUST FOOD FOR THOUGHT!!!)

CHAPTER TEN.

349. In their own defence, in a strife for the fees of officiating priests, and in order to protect women and Brahmanas; he who (under such circumstances) kills in the cause of right, commits no sin.

356. He who addresses the wife of another man at a Tirtha, outside the village, in a forest, or at the confluence of rivers, suffer (the punishment for) adulterous acts (samgrahana).

357. Offering presents (to a woman), romping (with her), touching her ornaments and dress, sitting with her on a bed, all (these acts) are considered adulterous acts (samgrahana).

358. If one touches a woman in a place (which ought) not (to be touched) or allows (oneself to be touched in such a spot), all (such acts done) with mutual consent are declared (to be) adulterous (samgrahana).

359. A man who is not a Brahmana ought to suffer death for adultery (samgrahana); for the wives of all the four castes even must always be carefully guarded.

360. Mendicants, bards, men who have performed the initiatory ceremony of a Vedic sacrifice, and artisans are not prohibited from speaking to married women.

361. Let no man converse with the wives of others after he has been forbidden (to do so); but he who converses (with them), in spite of a prohibition, shall be fined one suvarna.

362. This rule does not apply to the wives of actors and singers, nor (of) those who live on (the intrigues of) their own (wives); for such men send their wives (to others) or, concealing themselves, allow them to hold criminal intercourse.

363. Yet he who secretly converses with such women, or with female slaves kept by one (master), and with female ascetics, shall be compelled to pay a small fine.

364. He who violates an unwilling maiden shall instantly suffer corporal punishment; but a man who enjoys a willing maiden shall not suffer corporal punishment, if (his caste be) the same (as hers).

365. From a maiden who makes advances to a (man of) high (caste), he shall not take any fine; but her, who courts a (man of) low (caste), let him force to live confined in her house.

366. A (man of) low (caste) who makes love to a maiden (of) the highest (caste) shall suffer corporal punishment; he who addresses a maiden (on) equal (caste) shall pay the nuptial fee, if her father

desires it.

367. But if any man through insolence forcibly contaminates a maiden, two of his fingers shall be instantly cut off, and he shall pay a fine of six hundred (panas).

368. A man (of) equal (caste) who defiles a willing maiden shall not suffer the amputation of his fingers, but shall pay a fine of two hundred (panas) in order to deter him from a repetition (of the offence).

369. A damsel who pollutes (another) damsel must be fined two hundred (panas), pay the double of her (nuptial) fee, and receive ten (lashes with a) rod.

370. But a woman who pollutes a damsel shall instantly have (her head) shaved or two fingers cut off, and be made to ride (through the town) on a donkey.

SHOWS ANOTHER ASPECT OF WHAT VEDIC SOCIETY THOUGHT OF HOMOSEXUALITY FROM THAT OF LESBIANISM.

CHAPTER IX.

1. I will now propound the eternal laws for a husband and his wife who keep to the path of duty, whether they be united or separated.

2. Day and night woman must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control.

3. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence.

4. Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not (his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died.

5. Women must particularly be guarded against evil inclinations, however trifling (they may appear); for, if they are not guarded, theywill bring sorrow on two families.

6. Considering that the highest duty of all castes, even weak husbands (must) strive to guard their wives.

7. He who carefully guards his wife, preserves (the purity of) his offspring, virtuous conduct, his family, himself, and his (means of acquiring) merit.

8. The husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (gaya), that he is born (gayate) again by her.

9. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure.

10. No man can completely guard women by force; but they can be guarded by the employment of the (following) expedients:

11. Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean, in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils.

12. Women, confined in the house under trustworthy and obedient servants, are not (well) guarded; but those who of their own accord keep guard over themselves, are well guarded.

13. Drinking (spirituous liquor), associating with wicked people, separation from the husband, rambling abroad, sleeping (at unseasonable hours), and dwelling in other men's houses, are the six causes of the ruin of women.

14. Women do not care for beauty, nor is their attention fixed on age; (thinking), '(It is enough that) he is a man,' they give themselves to the handsome and to the ugly.

15. Through their passion for men, through their mutable temper, through their natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this (world).

16. Knowing their disposition, which the Lord of creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them.

17. (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.

18. For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule.

19. And to this effect many sacred texts are sung also in the Vedas, in order to (make) fully known the true disposition (of women); hear (now those texts which refer to) the expiation of their (sins).

20. 'If my mother, going astray and unfaithful, conceived illicit desires, may my father keep that seed from me,' that is the scriptural text.

21. If a woman thinks in her heart of anything that would pain her husband, the (above-mentioned text) is declared (to be a means for) completely removing such infidelity.
(Text COM:1805435) ————————————

4.19 If a man abuses a women his own brothers should beat him.

Text COM:1805617 (107 lines)
From: Dayaram (das) JPS (Mayapur - IN)
Date: 28-Oct-98 10:30
To: DMW (Dharma of Men and Women) [1929]
To: GHQ [481]
To: (International) Women's Ministry [126]
To: Madhusudani Radha (dd) JPS (Mill Valley-USA) [15338] (forwarded:
To: Sita (dd) GKG (Back to Basics) (Ontario - CAN) [749] (received:
To: Anandini@aol.com (sent: 28-Oct-98 10:36)
To: pranada@mindspring.com (sent: 28-Oct-98 10:36)
Cc: Bhadra Balaram (das) JPS (Mayapur - IN) [10224] (received: 29-Oct-
Cc: Gopavrndapal (das) BCS [2178] (received: 29-Oct-98 18:54)
For: IWC (Internat. Women's Conference)
Reference: Text COM:1786000 by pranada@mindspring.com
Subject: Re: Women on the GBC– a few questions
————————————————

> Dear Anandini Prabhu,
>
> Just a quick point regarding your recent exchange with Basu Ghosh:

Dandavats. AGTSP.
Although I am not active on this conference. Here somethig I would like to relate. Hope it will not offend anyone.

> You mention that abuse is a moral issue and goes on quite a bit in India.
> Basu Ghosh Prabhu disagrees with you.

I don't have the previous texts, so can't comment upon.

> Anti-cult organizations in the US and Europe watch closely how ISKCON
> treats our women and children. ISKCON is known around the world for not
> treating it's women and children very well. At least that's a shared a

> opinion by many. And because of this, ISKCON is a prime target by these
> organizations. Those devotees in Europe know the very real threat of the
> entire movement being completely shut down and this was one of the main
> issues for our detractors.

I also heard this before. All the women must be treated with respect. It's not the fault of the culture but the practitioners who have exploited it.

> According to findings by the largest anti-cult group here in the US, Hindu
> women are the MOST abused women in the entire world. More abused than > any other cultural group on this planet (even those groups traditionally
> known for subordination of women like Iranians, Chinese, etc.)

I very much doubt this. I have a Hindu body and grew up in a joint family with 4 uncles and grand father etc. staying in the same house. Definitely women were not leading and would do all the household work and would be the last ones to assert themselves. But never abused rather supported if husbands tried to abuse them.

> Just in case that didn't sink in look at it again:
>
> Hindu women are the MOST abused women in the entire world.
>
> FIndings state that the reason this is so is that the Hindu women are the
> most likely NOT TO SAY ANYTHING ABOUT THEIR ABUSIVE SITUATION.
> Their training, as Basu Ghosh highlights is to stay with the husband at all
> costs, be submissive, etc.

It's true that they are definitely more tolerant than ISKCON women. But their exploitation is more of exception than rule. At least in cultured families that is the case. And among less cultured families, it is quite common that wife leaves husband and takes new one etc.

> There is nothing glorious about this and ISKCON women certainly don't
> have to follow suit in the name of being chaste or "Vedic."

I am very happy that I was not born in ISKCON family.

> Denigration of women has proved to foster abuse of women, wife-burning
> (the horrors of India), abandoning female children, etc. And subordination
> of women in Kali-yuga many times equates with the denigration of women > as proved by the examples of abused Hindu women all over the world.

We have read in the newspapers, about wife burning etc. and it is definitely true but it is not a norm for sure. The society I grew up never had such an incident at least I never noticed it. It mostly happened in some business communities where money was everything.

Rather I had different experience. One of my uncles was a drunkard and it was a big shame on the family and the uncle knew it very well. So, as long as my grandfather was alive he never came to the house in drunken state and behaved well to his wife. But later on, after Grandfather's death there was no one, who could control him. So, he would come to the house in druken state and then started beating his wife. This was understood by other ladies who were at home and reported to the other male members of the society. So, all the other

brothers got together and warned him very heavily. But he repeated one in their presence, and then all my other uncles and father got together and gave him a good beating.

Although women were the last one to take their meals- after feeding children and male members of the family and sometime did grumble about it, but they were definitely protected. If someone ill-treated them then the whole family or community will come for their rescue. And in many times were controlling the families. Specially when their children grew up.

Generally in public place, When women complains against man her testimony is taken as truthful and the crowds will bash up the man for ill behaviour. I have seen it happening many times.

And Rajputs and other who are accused of male chauvinism -due to "Sati" etc., were the ones who laid down their lives for keeping honour of the wife. Not only husband but whole clan.

To keep respect of Padmini not only her husband but the whole clan was destroyed. Her husband could have handed her over to Allaudin Khilaji and got patronage of Muslims and ruled Rajputana but he didn't. To protect the honour of wife was more important for him than his life.

This was medieval India, the darkest period, when enlightenment had not reached the shores of India from the west.

Hare Krsna.
Ys
Dayarama Dasa
(Text COM:1805617) ————————————

4.20 Women's Ministry can not provide real protection to women.

Text COM:1819621 (18 lines)
From: Internet: Sita dd <btb@georgian.net>
Date: 02-Nov-98 13:53
To: GHQ [540]
Subject: Re: Women in Leadership & position of ISKCON Women's Ministry
————————————————

The Women's Ministry wrote;

>4. And finally, we ask that you see through, and even challenge those
>individuals who are not our fathers, husbands, sons or protectors, yet who
>continually try to dictate our behavior, assess our character, speak behind
>our backs, judge and criminalize our chastity, use abhorrent language to
>describe the female Vaisnavis, allow for nothing more than a material
>perspective of women devotees, support domestic violence and / or
>publically condemn our service to our Spiritual Masters (or our Founder
>Acarya?) and husbands. [this part needs work!!]

Who are the protectors of these women? Their fathers? husbands? sons?
The problem here is that certain GBC members have become surrogate protectors of these divorced and remarried women of the WM. But when we go to the GBC with a

complaint about what they are saying, they remain silent. It is most discouraging.

Ys,
Sdd

(Text COM:1819621) ————————————

4.21 To be able to lead a woman a man must become an ideal devotee.

Text COM:1834194 (173 lines)
From: Shyamasundara ACBSP
Date: 07-Nov-98 14:19
To: GHQ
Subject: SHA Need for ideal men, then women will follow
————————————————

Ameyatma Prabhu has emphasized the need for training men and then the woman problem will be solved. He is correct. In the following lecture SP
emphazises that woman are mostly imbued with rajas and tamas. Men also, but only men can rise to sattva. Thus the husband must become a devotee to be able to lead his wife.

I recently attended and intensive training session on Ayurveda sponsored by the FVC, I asked the instructor Dr. Hans Ryhner, (Citrakara Dasa) about the medical differences between men and women from an Ayurvedic point of view. He said that of the 3 doshas women were mostly stuck in pitta because of their very complex hormone system. Thus they become unbalanced easily having one dosha so dominant. We didn't spend a lot of time on it but it was interesting.

yhs
shyama

————————————————————

Srimad-Bhagavatam 1.3.17 – LA, September 22, 1972 —720922SB.LA

Pradyumna: (leads chanting, etc.)
dhanvantaram dvadasamam
trayodasamam eva ca
apayayat suran anyan
mohinya mohayan striya

Translation: "In the twelfth incarnation, the Lord appeared as Dhanvantari,
and in the thirteenth He allured the atheists by the charming beauty of a
woman and gave nectar to the demigods to drink."
Prabhupada: This is very interesting verse. (laughs) (laughter) To have very
charming wife is not very good. And in your country you have got all
charming wife. Canakya Pandita says that there are four kinds of enemies in
family life. These are very experienced version. He says, mata satru. In
family means we live with father, mother, wife, children. This is family. In
your country family does not mean father-mother, only wife and children. But in our country, according to Vedic civilization, family is a large conception. Father, mother, brother, sister, sister's son, brother's son. If there are difficulty, one has to su... So on the whole, father, mother, wife and children, consisting of, family.

Now Canakya Pandita says, "In the family there are enemies." How? Rna-karta pita satruh. Canakya Pandita said, "A father who is a great debtor, he is enemy." Because the son inherits the money of the father, similarly, the law is that if the father dies a debtor, the son becomes responsible to pay the debts. That is the law, Manu-samhita. I do not know what is the law here. I don't think the son is responsible for paying the debts of father, but in India that is the law. One big barrister, Mr. C. R. Das, his father died insolvent, making debts. So when he became very rich, he called all the creditors and paid five to five, that "My father was debtor. You take this money." That is obligation. Therefore Canakya Pandita says, "The father who dies a debtor, he is an enemy." Rna-karta pita satruh. Rna means debts. Karta means one who has committed so many debts and dies. A father...Instead of enjoying father's property, he has to pay the father's debts. So therefore that father is called enemy. Rna-karta pita satrur mata satrur vyabhicarini. "And mother, if she marries for the second time, she is enemy." Rna-karta pita satrur mata satrur vyabhicarini, rupavati bharyah satruh. "And very beautiful wife, she is enemy." And putrah satrur apanditah. "And if the son is a fool, rascal, he is enemy." Four kinds of enemy in the family.

So I think I have spoken about my own life. You know that I was a married man. So after being married, I did not like my wife. (laughter) Somehow or other, I did not like. I must say she is very faithful, very everything... Everyone praised. But I did not like, somehow or other. So I was preparing for next marriage. Next marriage. Because in India, at that time it was allowed, a man can marry more than one wife. Now the law is there. So my father, he was a saintly person. So he called me one day and said, "My dear boy, you are trying to marry again. I request you don't do that. You do not like your wife. That is a great fortune for you." (laughter) So I gave up that idea of marrying. Yes. So now I am realizing my father's blessing, yes, that if I would have been too much attached to my wife, then I could not have come to this position. That's a fact. So by ethical point of view, from spiritual point of view, to become too much attached to wife is an impediment for spiritual advancement.

Therefore it is said that anyan, apayayat suran anyan mohinya mohayan striya. Those who are sura, demigods, they were given the nectar, and others....Others means opposite number of suran, or asuran, the atheist or the demons. They were enchanted by the beautiful form of Mohini. Krsna's another incarnation is female, Mohini, charming-so much charming that even Lord Siva was after the girl. Lord Siva, he is supposed to be dhira, but he became charmed, and he was after that girl.

So when Krsna... Krsna is already beautiful, but when He takes the shape of a woman, how beautiful He became, we can just imagine. Woman are naturally beautiful. They are called "fair sex." So mohinya. So this Mohini, this attractive feature of woman, is advantage and disadvantage also. It requires simply handling. Then it is advantage. When Caitanya Mahaprabhu played this play, Mohini role...

Caitanya Mahaprabhu was playing drama. So Caitanya Mahaprabhu was very beautiful. He took the part of this Mohini-murti. And she was dancing with the pot of nectar. So all the devotees, they offered their obeisances, because Mohini-murti means God's incarnation. So "My dear Lord, Your this murti, this form, this charming form, is somewhere raksasi." Raksasi means, what is called, witches? Or the female demon. "And somewhere You are goddess of fortune."

So the wife... Never mind. Generally, beautiful wife means everyone's wife is beautiful. Unless one sees his wife beautiful, he cannot become a householder. You see? I think I

did not see my wife beautiful. Therefore I
had to take sannyasa. (laughter) But generally, every one sees his wife
beautiful. There was a great poet in Bengal, Bankima Candra. He used to say
that everyone has got right to say his wife beautiful. That means the wife
may be beautiful or not beautiful to others' eye, but the husband's eyes it
must be beautiful. Otherwise there cannot be husband. So the fact is that our householder life is not a platform of being attracted by woman or by wife. No. Wife is not accepted for sex satisfaction, being attracted by her. No. Therefore wife is called dharma-patni. Dharma-patni. Dharma-patni means a religious wife, or husband and wife should execute religious life,
spiritual cultivation. That is the purpose of becoming householder. Grhastha-asrama. Not that I become attracted by wife and I become absorbed in simply sex relation and forget my real duty, Krsna consciousness. That is dangerous.

So generally, if one's wife becomes very beautiful, he forgets his real duty, Krsna consciousness, and he simply becomes a pet servant of the wife. That is the...Therefore Rupa Gosvami says, anasaktasya visayan yatharham upayunjatah. One should not be attracted for sex life. Yatharham upayunjatah. But does it mean that husband will not have sex. No. Yatharham. As it is required. As it required means sex life with wife should be performed only for begetting a Krsna conscious child. Nothing more. No more attraction. That life is better. That life means not only better. That is
the ideal life. Wife and husband, combination, both should make progress in
Krsna consciousness.

WOMAN, THEY ARE GENERALLY EQUIPPED WITH THE QUALITIES OF PASSION AND IGNORANCE. AND MEN ALSO MAY BE, BUT MAN CAN BE ELEVATED TO THE PLATFORM OF GOODNESS. WOMAN CANNOT BE. WOMAN CANNOT BE. THEREFORE IF THE HUSBAND IS NICE AND THE WOMAN FOLLOWS, WOMAN BECOMES FAITHFUL AND CHASTE TO THE HUSBAND, THEN THEIR BOTH LIFE BECOMES SUCCESSFUL. THERE ARE THREE QUALITIES OF NATURE: SATTVA, RAJAS, TAMAS. SO RAJAS, TAMAS GENERALLY, THAT IS THE QUALITY OF WOMAN. AND MAN CAN BECOME TO THE PLATFORM OF GOODNESS. THEREFORE INITIATION, BRAHMINICAL SYMBOLIC REPRESENTATION IS GIVEN TO THE MAN, NOT TO THE WOMAN. THIS IS THE THEORY. THEREFORE THE COMBINATION SHOULD BE THAT THE HUSBAND SHOULD BE FIRST-CLASS DEVOTEE, KRSNA CONSCIOUS, AND WOMAN SHOULD BE, WOMAN SHOULD BE DEVOTED TO THE HUSBAND, FAITHFUL, SO THAT SHE WOULD HELP THE HUSBAND TO MAKE PROGRESS IN KRSNA CONSCIOUSNESS. THEN THEIR BOTH LIFE IS SUCCESSFUL. Otherwise, if the husband simply becomes captivated by the charming beauty of woman and engages himself in the sex life, then his life is lost, and the woman, they are less intelligent, unless they are guided by proper husband, her life is also lost. So those who are not demigods... Here it is said, apayayat suran. Sura-asura. Sura, those who are not developed to Krsna consciousness, they are asura. SO EVERY HUSBAND SHOULD BE A SURA. SURA MEANS DEVOTEE. And every woman should be religious. Religious means to become chaste, faithful to the husband. And the husband should become a devotee. Then both of them will make progress in Krsna consciousness and that is the perfection of life.

<snip>
brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param [Bg. 18.54]

So without being brahma-bhuta, that "I am spirit soul," Krsna consciousness
does not become very perfect. If we are in the bodily concept of life, then it is rather difficult. It will take time. Because unless you come to the platform to understand that you are not this body, you

are spirit soul, the actual devotional service does not begin. But to the neophyte student, the chance is given to develop this devotional service: sravanam kirtanam smaranam arcanam vandanam dasyam. The method is by constantly being engaged in devotional service, one becomes realized soul. God helps him, Krsna helps him. Then he becomes a perfect, liberated soul.

Liberated soul means hitva anyatha-rupam. Now we are working under the designation of this body. Everyone is working under this designation of this body. When we become above the designation of the body, that is our real, constitutional position. So first of all, to realize that "I am not this body," and the next stage is that "I am spirit soul, part and parcel of Krsna. Therefore as part and parcel is meant for giving service to the whole, therefore my constitutional position is to serve Krsna." That is perfection of life. Thank you very much. (end)
(Text COM:1834194) ————————————

4.22 The husband must be of high quality and gentle, etc. So the onus is on the man.

Text COM:1834636 (123 lines) [W1]
From: Shyamasundara ACBSP
Date: 07-Nov-98 21:56
To: GHQ
Comment: Text COM:1839875 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: SHA Woman instructed by husband/no brahmacarini ashrama
————————————————

Dear Maharajas, Prabhus and Mataji,

Please accept my humble obeisances. All glories to Srila Prabhupada. Bhakta-vigna-vinasha, Narasimhadeva Bhagavan kijaya!

In the following selection from a lecture by Srila Prabhupada he explains that in Vedic culture a woman doesn't even go to a spiritual master for instruction and education what to speak of school or brahmacarini ashrama. Her intructor and teacher is her husband (father when young). BUT the husband must be of high quality and gentle, etc. So the onus is on the man. However, having said that, it would be crazy to marry a gentleman to a modern woman. When I was in India it was comely said that SP said that if a Western man married an Indian wife it would be good for his spiritual advancement, but if an Indian man married a western woman it would impede his spiritual advancement. This, of course is a generalization, I know some Indian women who are hell on wheels, but this is perhaps the effect of living in the West and associating with so-called liberated women.

As an astrologer part of the whole scheme is to match persons up in such a way that there is gentle dealing between the two. If the wife is rebellious, as they are now trained to be, it would require a whole "Taming of the Shrew" to tame her.

Another point to consider is what is Srila Prabhupada's motivation for discussing what Vedic Culture is like? "THAT IS NOT VEDIC SYSTEM. VEDIC SYSTEM IS..." Was Srila Prabhupada a cultural anthropologist or Indologist simply interested in old, dead cultures? Or was Srila Prabhupada teaching us what it was that we should aspire to follow? Personally I think it is the later. But it appears that the purvas think it is the former.

Your humble servant
shyama

Srimad-Bhagavatam 1.3.13 – LA, September 18, 1972 – 720918SB.LA
[…]
So senses are so strong. Balavan indriya-gramah. It is prohibited. What to speak of others. Therefore, the common moral teachings and the Vedic civilization is to accept any woman except his own wife as mother. Matrvat para-daresu. Para-daresu. Everyone is supposed to be married. Dara means wife. Para-daresu, other's wife. It doesn't matter if she is younger or older, but she should be treated as mother. Therefore it is the system in Vedic culture, as soon as one sees another woman, she (he) addresses her, "mother," Mataji. Immediately, "mother." That makes the relationship. The woman treats the unknown man as son, and the unknown man treats the unknown woman as mother. This is Vedic civilization. So we should be very careful. In our society, you are all Godbrothers, Godsisters. Or those who are married, they are like mothers. So you should be very careful. Then you will remain dhira, sober. That is brahminical qualification, brahminical culture. Not that "Because I have got facilities to intermingle with nice girls, so I shall take advantage and exploit them." Or the girls should take... No. Therefore our restriction: no illicit sex.

One has to become dhira. Then the question of God consciousness. Animals cannot have God consciousness. Therefore it is specially mentioned dhiranam. Vartma. The path which He showed, that is meant for the dhira, not for the adhira. Dhiranam. And it is so nice that sarvasrama-namaskrtam. All asramas will appreciate and offer obeisances. ALL ASRAMA MEANS BRAHMACARI, GRHASTHA, VANAPRASTHA, AND SANNYASA. SO DEALING WITH WOMAN... ESPECIALLY INSTRUCTION ARE GIVEN TO MEN. ALL LITERATURES, ALL VEDIC LITERATURES, THEY ARE ESPECIALLY MEANT FOR INSTRUCTION TO THE MEN. WOMAN IS TO FOLLOW THE HUSBAND. THAT'S ALL. THE HUSBAND WILL GIVE INSTRUCTION TO THE WIFE. THERE IS NO SUCH THING AS THE GIRL SHOULD GO TO SCHOOL TO TAKE BRAHMACARI-ASRAMA OR GO TO SPIRITUAL MASTER TO TAKE INSTRUCTION. THAT IS NOT VEDIC SYSTEM. VEDIC SYSTEM IS A MAN IS FULLY INSTRUCTED, AND WOMAN, GIRL, MUST BE MARRIED TO A MAN. EVEN THE MAN MAY HAVE MANY WIVES, POLYGAMY, STILL, EVERY WOMAN SHOULD BE MARRIED. AND SHE WOULD GET INSTRUCTION FROM THE HUSBAND. THIS IS VEDIC SYSTEM. WOMAN IS NOT ALLOWED TO GO TO SCHOOL, COLLEGE, OR TO THE SPIRITUAL MASTER. BUT HUSBAND AND WIFE, THEY CAN BE INITIATED. THAT IS VEDIC SYSTEM.

So dhiranam vartma. BECAUSE PEOPLE MUST BE FIRST OF ALL GENTLE. THEN TALK OF KRSNA AND GOD CONSCIOUSNESS. If he is animal, what he can understand? This is Vedic system. Dhiranam. Dhira means must be gentle, perfectly gentle. Must address all woman as "mother." Matrvat para-daresu para-dravyesu lostravat. This is the training, that one should consider other's wife as mother, and others' money as like garbage in the street. Nobody cares for it. Similarly, one's other's money should not be touched. Even it is somebody has forgotten his purse, moneybag on the street, nobody will touch it. Let the man come back and take it. That is civilization. Para dravyesu lostravat, atmavat sarva-bhutesu. And treating all other living entities as oneself. If somebody pinches me, I feel pain. Why shall I pinch other? If somebody cuts my throat, I become so sorry or so aggrieved. Why shall I cut the throat of other animals? This is civilization. This is Vedic civilization. And not that go on killing animals like anything and hunt upon the woman, topless woman, make business. This is not civilization. This is not human civilization.

Therefore it is called dhiranam. Those who are sober, for them. Those who are rascals, not for them. The brahmacari, grhastha, vanaprastha sarvasrama,

asrama, this is meant for the gentle class, not for the rascals. First of all, training period as brahmacari. This brahmacari, he is taught. He is taught to address all women as "mother." The brahmacari goes to collect alms from door to door. Small boys. So how do they address? "Mother, kindly give us some alms." So immediately the household wife should come and give them. They will collect like that, for spiritual master. So if a boy is taught...Just like our these children are being taught chanting Hare Krsna. They are chanting. They cannot forget throughout life. Similarly, if a brahmacari is taught from childhood, from boyhood address all woman as "mother," he cannot see otherwise. "S(he) is my mother." I REMEMBER, IT IS AN EXAMPLE. LONG AGO, SAY, IN 1925, LONG AGO, SO WE WERE IN A CINEMA HOUSE. SO MY ELDEST SON, AS SOON AS HE WOULD SEE ONE WOMAN IN THE PICTURE, "HERE IS ANOTHER MOTHER! HERE IS ANOTHER MOTHER!" (LAUGHTER) HE WOULD CRY. BECAUSE A SMALL CHILD, HE DOES NOT KNOW ANY WOMAN EXCEPT MOTHER. HE KNOWS EVERYONE AS "MY MOTHER." SO IF WE TRAIN FROM THE CHILDHOOD THAT "YOU SHOULD TREAT ALL WOMAN AS MOTHER," THEN WHERE IS THE QUESTION OF ANOMALIES? NO. THERE IS NO QUESTION. SO ONE SHOULD BE TRAINED FROM THE VERY BEGINNING HOW TO BECOME GENTLE. From the very beginning if one is taught to become ungentle, uncontrolled of senses, how at the end he can become gentle? And if the people are not gentle, how you can expect peace and prosperity? Therefore we see in your country, every house: "Beware of dog. Don't come here." Because... What is that? Because they cannot trust anybody. Anybody.

So this is not advancement of civilization. If you want to know what is civilization, you have to learn here: dhiranam. In the Bhagavata the description is there. So actually, Vedic civilization is meant for the most gentle, highly advanced, not for the cats and dogs.
Thank you very much. (end) (Text COM:1834636) ————————————

The point of this text is that though we do not condone divorce it is not that we go around calling all divorced women "prostitutes" as is the accusation of the feminists.

4.23
Text COM:1492675 (117 lines)
From: Shyamasundara ACBSP
Date: 08-Jul-98 21:08
To: Dharma of Women
Comment: Text COM:1492866 by WWW: Vyasapada (Dasa) ACBSP (Saranagati - CAN) <vyasa@com.org>
Comment: Text COM:1499849 by Nitya-trpta (dd) ACBSP (Krsna Vision) (DK)
Subject: Historical perspective and practical thinking
————————————————

Dear Prabhus,

___o_ (dandavats)

I have read with interest the last 30 posts to this forum to get a flavor of what is going on. I would like to make a few observations if I may:

Being a student of history I view everything from the historical perspective which of course implies looking at things with a long view. Even Krsna in the BG 15 chapter advises that we should "see with the vision of eternity." Not that He is advocating that we study history, but at least not be too short sighted and get caught up in the present.

From the historical perspective ISKCON is in its infancy and going through natural struggles. If you compare what happened in Christianity or especially Islam (they had major civil wars with 10s of thousands dying violent deaths) shortly after the departure of their leader ISKCON is not doing too badly. I don't mean to say that things are going great but it could be much worse.

ISKCON is a pioneering movement. Srila Prabhupada transplanted Vedic culture on a new land. As in any pioneering effort there are many sacrifices and MANY casualties. If we consider how many people died in the attempt to establish colonies in North America you would appreciate the amount of sacrifice it takes to establish something new. So ISKCON and devotees are such pioneers in a strange land. We have no cultural background to speak of, yet our task is to establish Varnashrama Dharma, the most sophisticated cultural and societal framework, natural and God made no doubt, but complex as well.

Our only guidance is SP and his books. Our own cultural baggage doesn't help it only hinders. So is it any wonder that many devotees got into marriages that were disasters. At first GBC and TPs put any boy and girl together. This was an arranged marriage they thought. I call them deranged marriages. For a long time I was resentful of these happenings, but then I realized, what else could these persons have done? Just consider the TPs and GBCs then were in their 20's, hardly wizened sages with vast experience. Also they didn't have much choice for selections. It was not that they had millions of candidates to choose from; just a handful of devotees to marry each other.

Arranged marriage is not one done by the GBC or TP but one done by the parents who have a deep vested interest in the outcome.

ISKCON and its devotees are like the first men who hit the beaches on D-day. The carnage is terrible, the casualties are high, but by their supreme sacrifice they gain a precious foothold on which others can build. Many, many devotees have paid the very high price of bad marriages and divorce. But Krsna doesn't forget the sacrifice that they made in their attempt to please Him against such impossible odds. They had no social infrastructure as is found in India for arranged marriage.

However now that is changing. The parents in ISKCON don't want their children to suffer as they did, and they take a lot of interest in the child's future. So I am hopeful of a better future for the children. And they will be even more careful with their children. And just as with the pioneers, with each succeeding generation things improve more and more. And just see that after a few hundred years America, which had been the grave of many a pioneer, is now the world's greatest superpower.

I have often heard that SP said that it will not be our children but our grandchildren who will be able to put into practice Varnashrama Dharma. We are just like the cannon fodder that fertilizes the ground with our blood, but it is not in vain.

Taking that perspective I would like to suggest that:

We take a more proactive stance in making things better for our children. By that I mean giving them the tools and education so that they can do a better job than we did.

That we be less harsh with devotees who have been divorced etc. If you only invite devotees who have only been married once to your party you may find that you will be alone. If you were take a actual census of how many devotees have been divorced you should expect to see something in the order of 70%-90%. Are you going to turn your nose up at them? We have to be practical and apply "kala-desa-patra": what were the times, and the place and the circumstances surrounding their marital dilemmas. I have outlined the scenario above. The situation could not have been worse if you had planned it. It is not surprising therefor that so many failed. What is surprising is that some actually made it. For that we are grateful.

As has been pointed out there are many exemplary devotees who are remarried. A close friend of mine has been married 3 times (his wife twice) and is a fallen sannyasi to boot, but if I mention his name I think that everyone would recognize him as a sincere devotee worthy of great respect and a source of inspiration. In fact many devotees who knew him way back say that he is a much nicer and better devotee now than ever. Of course he is also a very humble devotee.

But if someone puts themselves up to be icons of virtue and have "holier than thou" attitudes about others then it is natural to look into their antecedents and their past marital difficulties and peccadilloes. This was the case of Romaharshana Suta, whom, when he insulted Balarama, it was remembered that he was of lowly origins.

So let us see things with a different perspective. As SP would say, what's done is done, now let us be Krsna Conscious in whatever situation we find ourselves in. If however we use someone else's misfortune, and it is a great misfortune, to base our superiority, then we may be in for an unpleasant surprise later on down the road when we ourselves have our own misfortunes. As an astrologer I have seen the wheel of fate turn in many unexpected ways for people who were riding high, only to tumble headfirst into the mud.

So let our superiority be based on presenting a superior program.

This is not to say that I advocate divorce. In my practice I never do such a thing. What I am advocating is taking a long view of the situation and getting the right perspective, and being careful not to alienate someone who is actually an ally simply because of a past marital fiasco. Remember, even though the vast majority of ISKCON devotees have had divorces they still support divorceless marriage as the ideal, they just didn't have the ways or means of achieving that goal. Our task should be on providing such ways and means so that the next wave that hits the beachheads will have fewer casualties.

Your humble servant
shyamasundara dasa

4.24 Appreciation from women on this point

Text COM:1492866 (11 lines)
From: WWW: Vyasapada (Dasa) ACBSP (Saranagati - CAN) <vyasa@com.org>
Date: 09-Jul-98 03:34
To: Dharma of Women [915]
Reference: Text COM:1492675 by Shyamasundara (das) ACBSP (Sylva, NC - USA)
Comment: Text COM:1493853 by Govardhan-lila (dd) JPS (Atlanta, GA - USA)
Subject: Historical perpective and practical thinking
———————————————

Dear Syamasundara das.

Pamho, AGTSP.

Having read your post, I felt great relief. Wisdom, is a pearl of rare quality. Thankyou very very much, for sharing your wisdom here. I for one felt greatly inspired and benefited.

Your fallen servant
Pracetana dasi
(Text COM:1492866) ———————————

4.25
Text COM:1499849 (15 lines)
From: Nitya-trpta (dd) ACBSP (Krsna Vision) (DK)
Date: 11-Jul-98 17:30
To: Dharma of Women [964]
Reference: Text COM:1492675 by Shyamasundara (das) ACBSP (Sylva, NC - USA)
Subject: Historical perpective and practical thinking
———————————————

> From the historical perspective ISKCON is in its infancy and going through
> natural struggles. .....
>
> ISKCON is a pioneering movement. Srila Prabhupada transplanted Vedic
> culture on a new land. As in any pioneering effort there are many
> sacrifices and MANY causualties. If we consider how many people died in
> the attempt to establish colonies in North America you would appreaciate
> the amount of sacrifice it takes to establish something new. .....

and the whole text. Sadhu, sadhu !!

Section 5

Favorable Comments about
Mother Malati dd Excluded by "Ardhabuddhi Dasa"
& Why We Want to Speak Nicely

———————————————

Months before the GHQ forum started members were already concerned about using imflammatory language.

5.1

Letter COM:1516991 (46 lines)
From: Shyamasundara ACBSP
Date: 18-Jul-98 01:52
To: xyz- USA)
Reference: Text COM:1511592 by XYZ
Subject: Good Form
———————————————

> Dear Shyamasundara prabhu,
>
> Please accept my humble obeisances. All glories to Srila Prabhupada.
>
> I just wanted to say your posts on misanthropic mayavada was absolutely
> smashing, literally. My husband appreciated it as well. I also wanted to
> say that although I personally am not offended by the term “feminazi”,
> actually I am amused by it, but if someone were to say it was not such a
> pleasant word, I would have to agree. :-) I would not object to your use
> of the word, but I might say it’s a bit.....antagonistic? Of course, if that is
> the intention, then right on! You get ‘em, you are absolutely qualified as
> your posts indicate.

Thank you for both of your appreciation. There is a lot more to say philosophically but I think I exposed the greatest fallacy. As you may have noted I didn’t use the word “feminazi” once during the whole article. I already had second thoughts about it which is why I posted inquires about objections. Such words simply indicate anger. There is a lot to be angry about, it is difficult to see the philosophy twisted by junior devotees. But simply to be angry is not enough. Anger begets anger. There will not be understanding through anger so I decided to drop it of my own accord. Of course that doesn’t mean I going to be a milk-toast. I try to present this clearly and to the point, and as penetratingly as possible. Unfortunately I am going to have to leave the forum because I am simply overworked with other projects.

> I also had one other question regarding you being an astrologer: Do you
> currently still do that for devotees and is there some sort of charge?
> Forgive my utter ignorance, I know nothing about it. Please let me know if
> you have an opportunity. Thank you and Hare Krsna.
>
> your servant,
> xyz

I have attached some files which give more information about Vedic Astrology. It includes my devotee prices (karmis have different rates so if you tell a karmi don’t quote them the same prices), and two essays on the subject, one for the GBC the other for consumers. Let me know what you think.

yhs
shyama
(Text COM:1516991) ———————————

5.2 HH Bhakti Vikasa Swami’s comments on Mother Malati dd

Note that in the very beginning, four days before the GHQ forum was even created, Maharaja guides us to higher consciousness–not for some strategic reason, as "Ardhabuddhi Dasa" claims, but because that is his sattvic nature. Maharja advised us to control our speech because it is natural for saintly persons to give such sage advice. Some GHQ members were not always able to act upon that advice, but since it was in fact our objective, we often reminded each other to adhere to higher principles. Please see Basu Ghosh Prabhu's comments, agreeing with Maharaja's points.

Letter COM:1711502 (13 lines)
From: Bhakti Vikasa Swami
Date: 23-Sep-98 05:42
To: Rasananda Swami (USA) [2812]
To: btb@georgian.net (sent: 23-Sep-98 05:47)
Cc: Basu Ghosh (das) ACBSP (Baroda - IN) [6014] (received: 23-Sep-98
Cc: Shyamasundara (das) ACBSP [4945]
Cc: Krishna Kirti (das) HDG (Baltimore - USA) [638] (received: 23-Sep-98
Reference: Text COM:1703354 by <btb@georgian.net>
Comment: Text COM:1714326 by Shyamasundara ACBSP
Comment: Text COM:1715657 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: Re: malati's response
———————————

From my experience, Malati Mataji is a very nice, humble and sincere devotee. Not an anti male chauvanist pig type. Could be entered into dialog with.
I feel that the GHQ presentation should be high on reasoned argument and sastric quotes, and low on verbiage and invective. Keep a cool head. Let the feminazis do all the name calling they like, but don't respond in similar tone. Make strong points, but be dignified. Don't let this descend into a scrap. Never insinuate that the opposite party are not devotees or bring their sincerity into question. Their understanding of and adherence to Srila Prabhupada's instructions has to be brought into question. They have points that need answering. For instance, Srila Prabhupada did send his lady disciples out for book distribution.
(Text COM:1711502) ———————————

5.3 GHQ conceived as a think tank.

Letter COM:1715657 (28 lines)
From: Basu Ghosh (das) ACBSP (Baroda - IN)
Date: 24-Sep-98 16:06
To: Bhakti Vikasa Swami [8560]
To: Rasananda Swami (USA) [2824] (forwarded: 24-Sep-98 16:18)
To: btb@georgian.net (sent: 24-Sep-98 16:18)
Cc: Shyamasundara (das) ACBSP [5004]
Cc: Krishna Kirti (das) HDG (Baltimore - USA) [642]
Reference: Text COM:1711502 by Bhakti Vikasa Swami
Comment: Text COM:1716208 by Krishna Kirti (das) HDG (Baltimore - USA)
Subject: Re: malati's response
———————————

> From my experience, Malati Mataji is a very nice, humble and sincere
> devotee. Not an anti male chauvanist pig type. Could be entered into
> dialog with.

Agreed.

> I feel that the GHQ presentation should be high on reasoned argument and
> sastric quotes, and low on verbiage and invective. Keep a cool head.

As I understand it Maharaj, GHQ is going to be a think tank with the mandate to prepare a paper with proposals to the GBC to check apasiddhanta in the form of "feminism" in ISKCON. So...

> Let the feminazis do all the name calling they like, but don't respond in
> similar tone. Make strong points, but be dignified. Don't let this descend
> into a scrap. Never insinuate that the opposite party are not devotees or
> bring their sincerity into question. Their understanding of and adherence
> to Srila Prabhupada's instructions has to be brought into question. They
> have points that need answering. For instance, Srila Prabhupada did send
> his lady disciples out for book distribution.

Why should it degenerate into a scrap? But yes, ad hominem attack must be avoided & philosophy and the issues must be kept "up front".

However, without mentioning names (will this be possible?) we should bring into "light" the apasiddhantas & their repercussions. And go all out to root them out!

(Text COM:1715657) ————————————

5.4

Letter COM:1714326 (27 lines)
From: Shyamasundara ACBSP
Date: 24-Sep-98 00:01
To: Bhakti Vikasa Swami
To: Rasananda Swami (USA)
To: btb@georgian.net
Cc: Basu Ghosh (das) ACBSP (Baroda - IN)
Cc: Krishna Kirti (das) HDG (Baltimore - USA)
Reference: Text COM:1711502 by Bhakti Vikasa Swami
Comment: Text COM:1714977 by Bhakti Vikasa Swami
Subject: Re: malati's response
————————————————

> From my experience, Malati Mataji is a very nice, humble and sincere
> devotee. Not an anti male chauvanist pig type. Could be entered into dialog > with.
>
> I feel that the GHQ presentation should be high on reasoned argument and
> sastric quotes, and low on verbiage and invective. Keep a cool head. Let
> the feminazis do all the name calling they like, but don't respond in similar
> tone. Make strong points, but be dignified. Don't let this descend into a
> scrap. Never insinuate that the opposite party are not devotees or bring
> their sincerity into question. Their understanding of and adherence to
> Srila Prabhupada's instructions has to be brought into question. They have
> points that need answering. For instance, Srila Prabhupada did send his
> lady disciples out for book distribution.

Very good points Maharaja.

It is easy for me to get caught up in anger and its offspring. (Perhaps others have a similar

problem?) So I will need you to keep me from falling into Vaisnava aparadha.

That is why it will be important for devotees like BVS to read our material before it is presented.

For a start we should simply call the other side "our opponents" or use the Sanskrit term "purvapashin", that is, those who present the antithesis. That will help to keep us more dignified. They are not our enemies, after all, when this is over we will have to work with them.
(Text COM:1714326) ————————————

5.5

Letter COM:1714977 (38 lines)
From: Bhakti Vikasa Swami
Date: 24-Sep-98 10:47
Comment: Text COM:1719236 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: Re: malati's response
————————————————

"Purvapakshin" is the best word, as it brings images of a dignified, rather than purely political, opponent. Often, the other party have made most undignified attacks (I was the subject of one of them, on Chakra); but our hope should be that "amanina manadena" on our part will sober them up. We should bring discussion up from the emotional level and oppose them on sastric grounds, on which we are certain to prevail. Slanging matches are fit for uneducated village women. We can't win on that level.

I'm not suggesting that our presentation should not be strong. But the sastric quotes are in themselves so heavy that we hardly need to add our own expletives. For instance, using Srila Prabhupada's definition of a prostitute, we can (in polite terms) question the status of re-married Iskcon women. This is certain to get the feminazis highly riled, as they are mostly remarried divorcees, but we can simply cooly again present the Prabhupada quote to them, and not allow them to obfuscate the point with their name-calling.

Here's an example of what kind of response we can expect (Mad Radha re Basu Ghosh):

> I want nothing to do with these over-zealous, arch conservative,
> backwards, women-hating, oppressive people who give ISKCON a bad name. > I've engaged in too many discussions with them already.
> Tired of it. Sick of it.

We can deduce from this that they don't want to discuss, no doubt because they are exposed each time. Thus the obfuscatory invectives.

GHQ needs to present a comprehensive, balanced presentation that answers every claim of the feminazis with ample evidence from guru (Srila Prabhupada), sadhu and shastra. Let the feminazis know that we want to respect them as our worshipable mothers, but that they cannot expect or demand respect if they insist on taking the role of prostitutes.

From the story of Mohini murti we find that even the demons did not want to enter into stri-vivada (argument with a woman). Might it not be better to discuss with the husbands of these women (if they have husbands, or even if

they are on their fourth husband)?
(Text COM:1714977) ————————————

5.6

Letter COM:1715993 (87 lines)
From: Shyamasundara ACBSP
Date: 24-Sep-98 12:56
To: Bhakti Vikasa Swami
To: Rasananda Swami (USA)
To: btb@georgian.net
Cc: Basu Ghosh (das) ACBSP (Baroda - IN)
Cc: Hari Sauri (das) ACBSP
Cc: Jasomatinandan (das) ACBSP (Gujarat - IN)
Cc: Prithu (das) ACBSP
Cc: Krishna Kirti (das) HDG (Baltimore - USA)
Reference: Text COM:1714977 by Bhakti Vikasa Swami
Comment: Text COM:1720595 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: Strong response, but dignified.
————————————————————

> "Purvapakshin" is the best word, as it brings images of a dignified, rather
> than purely political, opponent. Often, the other party have made most
> undignified attacks (I was the subject of one of them, on Chakra); but our
> hope should be that "amanina manadena" on our part will sober them up.
> We should bring discussion up from the emotional level and oppose them
> on sastric grounds, on which we are certain to prevail. Slanging matches are
> fit for uneducated village women. We can't win on that level.

Srila Prabhupada said that when a first class man has an argument with a second class man (woman in this case) he becomes a third class man. So as you say we have to do our utmost to keep this at a high level. It is important because our main audience will be the GBC and other devotees. It is likely that we will never satisfy some of these women, who have become severely contaminated by various doctrines or are not serious devotees in the first place (Mad Radha comes to mind). But if we make a very sober PRESENTATION to the GBC and others it will have a powerful impact. It will be the first time that they have heard the other side. Since the vast majority of devotees respect sastric presentations it will have a devastating effect on the doctrines of the purvapaksin.

Aside from that, taking the high road will be good for our own consciousness.

> I'm not suggesting that our presentation should not be strong.

I didn't think you were. I'm not prepared to back down an inch. But I do want to be as effective as possible so I agree that a dignified presentation is the way to go. Strong but dignified.

>But the sastric quotes are in themselves so heavy that we hardly need to
>add our own expletives.

Why try to hold a candle to the Sun?

> For instance, using Srila Prabhupada's definition of a prostitute, we can (in

> polite terms) question the status of re-married Iskcon women. This is
> certain to get the feminazis highly riled, as they are mostly remarried
> divorcees, but we can simply cooly again present the Prabhupada quote to
> them, and not allow them to obfuscate the point with their name-calling.
>
> Here's an example of what kind of response we can expect (Mad Radha re
> Basu Ghosh):
>
> > I want nothing to do with these over-zealous, arch conservative,
> > backwards, women-hating, oppressive people who give ISKCON a bad
> > name. I've engaged in too many discussions with them already.
> > Tired of it. Sick of it.
>
> We can deduce from this that they don't want to discuss, no doubt because
> they are exposed each time. Thus the obfuscatory invectives.

Again our real audience I believe will be the GBC and general devotees so if they see something nice it will give many devotees ammunition to fight the feminazis.

> GHQ needs to present a comprehensive, balanced presentation that answers
> every claim of the feminazis with ample evidence from guru (Srila
> Prabhupada), sadhu and shastra.

I believe that Jivan Mukta and Sita have compiled all the claims and theories of the purvapakshins, at least I hope they have. We can then use that as a departure point.

> Let the feminazis know that we want to respect them as our worshipable
> mothers, but that they cannot expect or demand respect if they insist on
> taking the role of prostitutes.
>
> From the story of Mohini murti we find that even the demons did not want
> to enter into stri-vivada (argument with a woman). Might it not be better
> to discuss with the husbands of these women (if they have husbands, or
> even if they are on their fourth husband)?

I don't that is possible, we have to deal with them.

I am just wondering why it is taking so long to set up the forum? Both Sitaji and I have emailed Raktambara but gotten no response. I am a little worried. I recently got an email from a HK disciple in Korsnas who described
that scene in very dreary terms. The devotees are very depressed, I wonder
how that will effect those that operate COM? What would happen if COM went down permenently because the sysops were disillusioned??
(Text COM:1715993) ————————————

5.7

Letter COM:1719236 (49 lines)
From: Basu Ghosh (das) ACBSP (Baroda - IN)
Date: 26-Sep-98 00:12
To: Bhakti Vikasa Swami [8607] (received: 26-Sep-98 02:46)
To: Rasananda Swami (USA) [2842] (forwarded: 26-Sep-98 00:20)

To: Shyamasundara (das) ACBSP (Florida Vedic College - USA) [5063]
To: btb@georgian.net (sent: 26-Sep-98 00:18)
Cc: Krishna Kirti (das) HDG (Baltimore - USA) [664] (received: 26-Sep-98 00:42)
Reference: Text COM:1714977 by Bhakti Vikasa Swami
Subject: Re: malati's response

> "Purvapakshin" is the best word, as it brings images of a dignified, rather
> than purely political, opponent. Often, the other party have made most
> undignified attacks (I was the subject of one of them, on Chakra); but our
> hope should be that "amanina manadena" on our part will sober them up.
> We should bring discussion up from the emotional level and oppose them
> on sastric grounds, on which we are certain to prevail. Slanging matches are
> fit for uneducated village women. We can't win on that level.

Excellent advice. Sadhu!

> I'm not suggesting that our presentation should not be strong. But the
> sastric quotes are in themselves so heavy that we hardly need to add our
> own expletives. For instance, using Srila Prabhupada's definition of a
> prostitute, we can (in polite terms) question the status of remarried
> Iskcon women. This is certain to get the feminazis highly riled, as they are
> mostly remarried divorcees, but we can simply cooly again present the
> Prabhupada quote to them, and not allow them to obfuscate the point with
> their name-calling.

Sadhu!

> Here's an example of what kind of response we can expect (Mad Radha re
> Basu Ghosh):
>
> > I want nothing to do with these over-zealous, arch conservative,
> > backwards, women-hating, oppressive people who give ISKCON a bad
> > name. I've engaged in too many discussions with them already.
> > Tired of it. Sick of it.
>
> We can deduce from this that they don't want to discuss, no doubt because
> they are exposed each time. Thus the obfuscatory invectives.

The fact is that she DID avoid a discussion of the issue raised.

> GHQ needs to present a comprehensive, balanced presentation that answers
> every claim of the feminazis with ample evidence from guru (Srila
> Prabhupada), sadhu and shastra. Let the feminazis know that we want to
> respect them as our worshipable mothers, but that they cannot expect or
> demand respect if they insist on taking the role of prostitutes.

Yes.

> From the story of Mohini murti we find that even the demons did not want
> to enter into stri-vivada (argument with a woman). Might it not be better
> to discuss with the husbands of these women (if they have husbands, or
> even if they are on their fourth husband)?

Hypothetical. Otherwise there wouldn't be an ISKCON Women's convention at Alachua.
(Text COM:1719236) ————————————

5.8

Text COM:1732526 (7 lines)
From: Bhakti Vikasa Swami
Date: 30-Sep-98 10:18
To: GHQ [19]
Reference: Text COM:1729912 by Krishna Kirti (das) HDG (Baltimore - USA)
Subject: KK for "Vyasa"
————————————————

> In my view, it seems that replying privately to her and others of her ilk
> is a waste of time.

Shyamasundara Pr made this important point, so let's note it again: the feminists are NOT the people we are arguing with. They are unarguable with because their minds are closed. Our pitch is towards those in the middle, and especially Iskcon leaders in the middle.
(Text COM:1732526) ————————————

Note that only three days after the GHQ conference starts, one member is admonishing the others not to use certain words. Thus, such words were banned practically from the beginning:

5.9

Text COM:1737230 (15 lines)
From: Shyamasundara ACBSP
Date: 01-Oct-98 20:52
To: GHQ
Reference: Text COM:1729912 by Krishna Kirti (das) HDG (Baltimore - USA)
Subject: BVKS Advice
————————————————

> If you want me to, I can compile the collected points and data. I'm
> soon getting a Prabhupada Folio anyway–I am being viciously attacked by
> the Mad Radha and some slightly lighter shades of ISKCON liberalism on
> another conference.

Maharaja made some good points about not descending into the cat fight mode of the women. Thus we should not address them as "feminazis" as it may slip out and the term is inflammatory to them as well as to us (makes us more angry). Similarly, even though I coined the name "Mad Radha" we should not use it in this forum just so that we discipline our own minds against the raja & tama guna.
(Text COM:1737230) ————————————

5.10 Meaning of the word "purvapakshin"

Text COM:1738358 (39 lines)
From: Shyamasundara ACBSP
Date: 02-Oct-98 06:24
To: GHQ
Subject: Nyaya
———————————————

We may want to use the slightly different nomenclature used in the Vedanta sutra. The necessity of Sangati is explained in the introduction to the Vedanta sutra:

"This Sastra consists of several Adhikaranas or topics or propositions. Every proposition consists of five parts:

(1) Thesis or Vishaya, (2) Doubt or Samsaya, (3) Antithesis or Purva Paksha, (4) Synthesis or right conclusion or Siddhanta, and (5) lastly Sangati or agreement of the proposition with other parts of the Sastra. Sangati or consistency shows that there is no conflict in what proceeds and what follows. It is of three sorts:-

(1) Consistency with the scripture called Sastra Sangati, (2) consistency with the whole book or Adhyaya Sangati, (3) consistency with the whole chapter or Pada, called Pada Sangati. Thus in the whole book of the Vedanta-sutras Brahman is its main theme, it is the subject matter of discussion. Therefore, an interpretation of any passage, in order to fulfill the condition of Sastra Sangati, must not go away from the subject matter of Brahman. Secondarily, with the Adhyaya or portion of the book of the Vedanta-sutras, each Adhyaya has a particular topic of its own and a passage must be interpreted consistently with the topic of that Adhyaya. Similar is the case with Pada Sangati. Besides these three sorts of Sangatis, there is a certain relation between Adhikaranas themselves. One Adhikarana leads to another through some particular association of ideas. In a Pada there are many Adhikaranas and they are not put together at haphazard. The Sangati which binds one Adhikarana with another is of six sorts:-

(1) Akshepa Sangati or objection, (2) Drishtanta or illustration, (3) Prati Drishtanta or counter-illustration, (4) Prasanga Sangati or incidental illustration, (5) Utpatti Sangati or introduction, (6) Apavada Sangati or exception. All these various kinds will be shown in there proper place in explaining these Sutras. An Adhikarana or topic is also called Nyaya."
(Text COM:1738358) ———————————

5.11 Bhaktin Casey: Follower of Mother Malati dd

Text COM:1743213 (125 lines)
From: Internet: ameyatma (ACBSP) <ameyatma@iname.com>
Date: 04-Oct-98 14:23
To: GHQ [169]
Comment: Text COM:1743451 by Krishna Kirti (das) HDG (Baltimore - USA)
Comment: Text COM:1746699 by Shyamasundara ACBSP
Subject: DIS : Feminist Preaching KC
———————————————

Hare Krsna

In late June of this year I got an email from a devotee who found my page on Training for Brahmacarinis (to become KC wives), Dharma, Marriage, and the Daughter and other related articles on my WEB page.

Here are excerpts of some of her responses:

> hare krsna.
> i was completely shocked and appalled by your webpage.
> srila prabhupada said that the women's issue is not to be "aggravated."
> [...]
> ...so i guess i should have stayed with my abusive husband, huh? oh,
> wait, it must have been my fault he was abusive, i wasn't submissive
> enough, i suppose.

(This is what Srila Prabhupad said, but these matajis don't want to hear this sort of thing)

> iskcon has a serious problem with the mistreatment and exclusion of
> women. and i feel strongly your webpage helps further this problem.

> ...if any of the young people i preach to (my guru maharaja has given me
> the instruction to preach to the punk kids, because i was one) came across
> the hare krsna index and onto your page, my preaching would be down the > tubes and they would run the other way. i don't disagree with everything
> on your page, prabhu, just some of it. i'm not completely unreasonable and > i do belive that women and men have different roles. but do you think that > many nondevotees would be able to handle reading some of that stuff? i do > a lot of preaching too amongst the roit grrrl movement (radical youth
> feminists). they'd go nuts over it. there are some things we simply don't
> say to non-devotees. some of the things on your page are the equivalent of > going up to a member of the christian coalition and saying, "sir, lord
> brahma, the creator of this world, has four heads, kindly take to chanting
> the maha-mantra." it's just too much.
>
> ... i'm in dc after three years of living in new vrindaban. before that I was
> in the columbus ladies' asrama, under malati devi's care.
> -bhaktin casey

Here this bhaktin admits that she is recruiting members from among the 'roit grrl movement,' what ever that is... which she herself defines as Radical
Young Feminists. I told her she should start a whole new radical wave and introduce the idea of chastity...

Yes, if a radical feminist read what I (not me, Prabhupada) says, I agree, they will have a field day. And if they run the other way? Well, do we really want such people to become devotees? (Can such people become 'devotees'?)

Here these women, trained by mother Malati, are out there recruiting radical feminists to join ISKCON, and the recruiters of these feminists don't want any of us 'loose canons' to go around repeating what Srila Prabhupada taught regarding women and men's roles in society. How dare we even try to preach publicly that a wife should be 'submissive' to her husband. This is a 'shock' to them, they are appalled by it.

But do we want such people as members of ISKCON ? Of course, we want that everyone be a devotee - but, they must take up the philosophy. If one wants to live in Prabhupad's ashrams and call him/her self a follower and members of ISKCON then he must accept our philosophy. It is no different that allowing a Shivite to come and allow him to go on preaching that Shiva is God, and in

the name of ISKCON recruits many Sivites to come and join.

So, what happens when these radical feminists become bhaktin, brahmacarinis? Eventually some young brahmacari will want to marry them. May God have Mercy on his on soul...He reads how in KC the wife is to be submissive and he sees this nice brahmacarini and asks to marry her, looking forward to a peaceful KC married life. We saw once such brahmacarini several years ago in LA. She came to help my wife baby sit for a few days. The girl was talking about taking initiation, so my wife asked what about getting married. I then mentioned how she may want to read what I have written about training for marriage and learning to become a submissive wife. What? Did I say something wrong? 'Submissive' Wife???

She laughed. No way was she going to be submissive to any man. No way. He had better be submissive to her if he knew what was good for him....and so on. Then a week later we heard she and one brahmacari announced plans to marry. I met this this poor guy and warned him NOT to do it. I told him it will be hell for him. He didn't want to hear it, he was convinced she could be changed....Fortunately she was the one who got cold feet and called it off.

But, by not training such girls and allowing such girls to be full time members we are creating the foundation for more broken families, more disruption in our society. If ISKCON's policy is strong and bold and public, that women who join are to be trained how to be submissive wives, then those who agree to join will be of a more agreeable nature. But, if we allow Radical Feminists to join and NOT try to convince them to give up their maya, then all we are going to do is open the door wide to continued social disruption, continued divorce,continued broken families, abused children (abused by living through broken families).

—

ys ameyatma das ameyatma@iname.com

Chk out my web page at: http://home.earthlink.net/~kgrafx
(Text COM:1743213) ————————————

5.12

Text COM:1743214 (51 lines)
From: Internet: ameyatma (ACBSP) <ameyatma@iname.com>
Date: 04-Oct-98 14:23
To: GHQ [170]
Reference: Text COM:1729575 by Bhakti Vikasa Swami
Comment: Text COM:1761759 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: FYI Re: Some observations
————————————————

At 10:53 AM 9/29/98 +0000, you wrote:
>[Text 1729575 from COM]
>
>I recently saw in the Iskcon Communications Journal the transcript of a
>speech given at the infamous Iskcon Womens' meet in LA. It presented the
>rights of women in Iskcon according to International Law.
[...]
>It is interesting to note how ICJ and Iskcon World Review (now Hare Krsna
>Today) have systematically promoted within our society the values of the
>secular humanist liberal (i.e. atheistic) "civilization."

5 years ago I submitted my book "Kanya-Daya" on marriage of the daughter to mother Kunti for a

review, and told her I wanted to place an ad in the next issue of what was then IWR. Mother Kunti is generally a nice devotee, and years ago she offered me a lot of help on some other matter, but, I feel it
is 'odd', if not questionable that someone who runs a major ISKCON publication hardly ever comes to the temple? And you really got to love
dogs if you want to go visit their home/office.

Anyway, my book contained many quotes regarding the roles of men and women, etc. A few days after submitting the request for a review I had to go over there for some other reason and I was handed back the review copy of the Kanya-Daya and told that IWR would not do a review. Her and her husband considered my book to represent everything that was wrong with the 'old school of thought' in ISKCON. That is how they refered to it, as the 'old school or thought'. They told me that the IWR wanted to project the new
and modern face of Krsna Consciousness - namely that men and women should be treated equally.

I mentioned that I would still like to place an ad, and although I was not
directly told they would not publish such an ad, their response was a lecture about the need to emphasize women's equal rights in ISKCON. SarvaSatya told me that when he read what I was saying how women are to become submissive to their husband's, etc, that Srila Prabhupad was only talking about the old days in India, and that those 'few' quotes were not the real message Prabhupad was teaching. After all, this is a spiritual movement and spiritually we are all equal. To discriminate between men and women is on the bodily platform. And it wasn't just a cordial discussion of differing views, but got emotional about it.

Although they did not tell me verbatum that they would not accept my ad for my book, after this I just dropped the idea and never tried to promote it.
I felt there had to be some favorable climate first.

However, if these publications act as official representations of ISKCON,
shouldn't they also precisely represent what Srila Prabhupada actually taught?
—
ys ameyatma das ameyatma@iname.com

Chk out my web page at: http://home.earthlink.net/~kgrafx
(Text COM:1743214) ————————————

5.13

Text COM:1746067 (12 lines)
From: Guru-Krsna (das) HDG (Alachua, FL - USA)
Date: 05-Oct-98 16:55
To: GHQ [188]
Subject: DIS Abbreviations
————————————————

Suggestion to use abbreviations for names that will often be repeated in our discussions. I offer the following simple beginning list:

(We already have MR)
R-Radha dd (MG)
P-Pranada dd
S-Sudharma dd
V-Visakha dd

J-Jyotirmayi dd

Maybe we use 2 letters for our own names (?)
(Text COM:1746067) ————————————

5.14

Text COM:1746699 (34 lines)
From: Shyamasundara ACBSP
Date: 05-Oct-98 17:26
To: GHQ
To: ameyatma (ACBSP) <ameyatma@iname.com>
Reference: Text COM:1743213 by Internet: ameyatma (ACBSP)
Comment: Text COM:1803373 by Vidvan Gauranga (das) JPS (Mayapur - IN)
Subject: DIS : Feminist Preaching KC
————————————————

> Yes, if a radical feminist read what I (not me, Prabhupad) says, I agree,
> they will have a field day. And if they run the other way? Well, do we
> really want such people to become devotees? (Can such people become
> 'devotees'?)

SP said this movement is not for everybody. We prefer one Moon to many stars. Better to have a few unified devotees than a lot of un-unified devotees. A few disciplined men can accomplish a lot more than a larger group of undisciplined men. As the Marines say: "we only want a few good men." When Alexander the Great attacked Persia he only had an army of about 40,000 men against their million man army. He purposely fought battles in which he was outnumbered at least three or four to one, often on terrain that was unfavorable to him. Yet he won all his battles! Why did he do that? He did it so that the Persians would not think it was a fluke. Even though he had fewer men, much fewer, than the Persians. His men were strong, tough, disciplined and unified. The Persians were not.

Why waste time recruiting people who don't accept our philosophy? It is instituting a "5th column" within our own ranks.

> Here these women, trained by mother Malati, are out there recruiting
> radical feminsts to join ISKCON, and the recruiters of these feminsts don't
> want any of us 'loose canons' to go around repeating what Srila Prabhupad
> taught regarding women and men's roles in society. How dare we even try
> to preach publicly that a wife should be 'submissive' to her husband.
> This is a 'shock' to them, they are appalled by it.
>
>This is the result of Malati's guidance!!
(Text COM:1746699) ————————————

In the following text, Guru-Krsna Dasa expresses concern about unseemly behavior of some GHQ members on other forums, where some wrangling was going on with feminists:

5.15

Text COM:1751883 (39 lines)
From: Guru-Krsna (das) HDG (Alachua, FL - USA)
Date: 07-Oct-98 13:48
To: GHQ [251]
Comment: Text COM:1752084 by Internet: Jivan Mukta Dasa
Subject: DIS Keeping cool
———————————————

I humbly submit and agree that we DO need to keep cool-headed at all times. If we are not careful to avoid Vaisnava-apradha, then we are likely to be destroyed in our attempts to cause positive reform in ISKCON. We cannot afford to lose our few fighting soldiers to the clutches of *maya* in the form of unecessary, exaggerated, blanket, or false criticism of the purvapakshins.

Personally, I don't know how much we should even expect to change the minds of the purvapakshins, nor do I know how much we can expect our pro-Vedic allies in leadership to be able to influence them. That is a wonder. We know that Vedic culture is the ONLY culture and must be established. We and the purvapakshins know that Western non-culture is the one within which SP originally and successfully introduced Kc and that that non-culture is the increasingly predominating influence in the world today.

The purvapakshins say that we have to make Kc attractive to the people of today, just as SP made adjustments for time and circumstance. We say that Kc is all-attractive and should be presented more and more as it actually is, not less and less so according to the decreasing ability of the increasingly degraded populace to understand or appreciate it. But the atmosphere is steeped in ignorance. Most devotees are neophyte and often self-complacent. Their idea of preaching is to bring non-devotees to the same platform of self-complacency that they have achieved by their neophyte application of the principles of Kc (is this correct?)

My simple understanding is that only by our collectively pure and best intelligence, by which we appeal to the intelligence and good intentions of our leaders, do we have any hope to succeed in our endeavor. Short of success, we on GHQ may each benefit from our collective association and information exchange–for that, we are already successful. But for the purpose of achieving our shared goals, perhaps all of us would rather meet with success than failure. To that end, I humbly submit that we remain very CAREFUL to avoid Vaisnava-apradha and unecessary criticisms and unecessary entanglements with the purvapakshins, all of which will cause havoc or destruction to our own spiritual lives.

In humble service mood,
GKd
(Text COM:1751883) ———————————

5.16

Text COM:1756624 (26 lines)
From: Rasananda Swami (USA)
Date: 09-Oct-98 08:02
To: GHQ [271]
Subject: DIS MMALATI
———————————————

Camp: Mumbai

Dear members of GHQ.

Please, accept my obeisances. All glories to Srila Prabhupada.

Now you will see me as your traitor. But I have to reveal that I do not like to read what is being told about MMalati. I consider her a good vaisnavi. I lived in New Vrndavana for some time as sankirtana leader (about two years ago) and I had some exchanges with her and due to circunstances I had to visited her ashram. I have to tell you that I was always pleased by visiting her ashram. I appreciated the training that she gave to her girls. They were relating with me in a chaste and polite way. There is a chance that I was bewildered by their way, but I do not believe so.

Of course, considering all this points do not make me supportive of the idea of women managing our society.

I suggest that we gain victory on this issue without the need of personal criticism. We should benefit ourselves by sharing our realizations in sastra and Prabhupada's behaviour and words.

Hoping you are well, your servant,
Rasananda Swami
(Text COM:1756624) ————————————

5.17

Text COM:1762456 (79 lines)
From: Shyamasundara ACBSP
Date: 12-Oct-98 13:55
To: GHQ
Subject: Re: Puffed up concept of womanly life - Pancharatna Prabhu pl note...
————————————————————
——— Forwarded Message ———

Letter COM:1762229 (66 lines)
From: Basu Ghosh (das) ACBSP (Baroda - IN)
Date: 12-Oct-98 17:22
To: Dharma of Women [1591]
Cc: ISKCON India (news & discussion) [581]
Bcc: Shyamasundara (das) ACBSP (Florida Vedic College - USA) [5740]
Reference: Text COM:1756071 by (Temple) Jaipur (India)
Subject: Re: Puffed up concept of womanly life - Pancharatna Prabhu pl note...
————————————————————
Dear Braja Sevaka Mataji,

Namonamaha. Jaya Srila Prabhupada!

I've followed some of your texts both on DoW & II n & d & I'm surprised that you are disturbed.

While, yes, I agree that sometimes Jivan Mukta Prabhu uses highly critical

language, it must be pointed out (as I have done to Pancharatna Prabhu regarding his letter) that it is being done with a view of establishing the vedic veiwpoint on the duties of women as *clearly* enunciated by Srila Prabhupada and all of the purvacharyas in the Gaudiya Sampradaya and also the other Vaishnav sampradayas.

Ideally, we should be most respectful to all others; amanina mandena...

However, Srila Prabhupada got quite upset with his adverseries on several occasions - both those within & without the sampradaya.

There are several examples: the famous "I will kick him on his face" comment about "Guru Maharaj Ji" (known here in India as "Bal Yogeshwar") & his calling many of his godbrothers "envious".

Harsh language sometimes is employed when persons, even after hearing well presented and documented arguments, simply *do not accept*.

This seems to be the case developing here regarding the position of women in Vedic culture. In the name of "equality" "abuse" and any other number of pejorative words are being employed by a number of lady devotees in ISKCON to literally "change the vedic outlook", that is so clearly established in vedic literatures such as the *Srimad-Bhavagatam*, Valmiki Ramayana, etc. and also which has been accepted tradition among cultured Hindu families here in India.

You seem to be writing from Jaipur, in the heart of one of India's most "proud" & tradition bound states, Rajasthan. There, ladies cultivated extreme shyness & devotion to the family and household - never venturing in public with faces exposed, for any task. It is called "ghoonghat" in Rajasthani bhasa.

So I am surprised that you appear to be like the lotus flower there! Living in the middle of the water, but "untouched".

If you, like myself, are of "western" or more accurately, non-Hindu origins, then that explains it. Or is it a background in the "modern", "westernized" educational system prevalant here in India that has made it easier to forget about Vedic/Hindu/vaishnava/Indian traditions & become worried about the language employed by Jivan Mukta Prabhu rather than the concepts that are being discussed by him - without deviating from SP's & the vedic view?

As in a joke a devotee sent me (in an e-mail) some time ago: either you (meaning, generally a woman, not in your specific case, [seriously]) are pregnant or not!

The meaning is; that either we must accept the conclusions of vedic literature or reject them. There is no middle ground. (a woman is either pregnant or not; not just "a little pregnant").

Yes, "utility is the principle"; but in the name of that, we cannot alter the vedic concept of life!

I pray, in all seriousness, that you understand.

dasabhas,
Basu Ghosh Das

(Text COM:1762229) ————————————
(Text COM:1762456) ————————————

5.18

Letter COM:1859186 (29 lines)
From: Basu Ghosh (das) ACBSP (Baroda - IN)
Date: 17-Nov-98 16:10
To: Jivan Mukta Dasa <btb@georgian.net> (sent: 17-Nov-98 16:16)
Reference: Text COM:1857720 by Internet: Jivan Mukta Dasa
Subject: Re: Women on the GBC
————————————————

Prabhuji, although it is a fact that Malati's past would offer ample evidence for her to adopt a most humble profile, at the same time I don't think that she's so bad (& neither does BVKS. We discussed this issue a few days back). She has given up her "duracharaha" & so maybe, in the eyes of Krishna she just might be... api chet suduracharo, bhajate mam ananya bhak. sadhur eva sa mantavyaha...

The fact is that Prabhupada encouraged several "similar type" men to come back to KC after falldowns (maybe not SO gross, but gross nonetheless) & even made them GBCs.

BVKS, ***** Prabhu (a forward of a personal letter from him is herewith sent. Please keep it confidential), Shyamasundara Prabhu & I'm sure a number of others really hate, like you do, the watering down of the philosophy.

But IMHO we ought to keep it as gentlemanly as possible (guess I'm preaching to myself here as much as to you!) Malati is doing 1000 times more service for ISKCON than *** (who is doing precious NOTHING) & ***, etc. Seems to me that Srila Prabhupada would've taken cognizance of that - I speak with reference to the actual history.

dasabhas,
Basu Ghosh Das
(Text COM:1859186) ————————————

Section 6
Selective Editing by "Ardhabuddhi Dasa"

6.1 "Ardhabuddhi's Dasa's" version

Please note that even in this version the header says that there are 38 lines. So, where did they go? What was cut out? Why? To find out, please see the original version which follows. Or if you doubt our integrity, you can retrieve these texts from the COM sysops.

Letter COM:1714977 (38 lines)
From: Bhakti Vikasa Swami
Date: 24-Sep-98 10:47
To:
Comment: Text COM:1719236 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: Re: malati's response

"Purvapakshin" is the best word, as it brings images of a dignified,
rather than purely political, opponent. Often, the other party have made most undignified attacks (I was the subject of one of them, on Chakra); but
our hope should be that "amanina manadena" on our part will sober them up. We should bring discussion up from the emotional level and oppose them on sastric grounds, on which we are certain to prevail. Slanging matches are fit for uneducated village women. We can't win on that level.

I'm not suggesting that our presentation should not be strong. But the sastric quotes are in themselves so heavy that we hardly need to add our own expletives. For instance, using Srila Prabhupada's definition of a prostitute, we can (in polite terms) question the status of remarried Iskcon women. This is certain to get the feminazis highly riled, as they are mostly re-married divorcees, but we can simply cooly again present the Prabhupada quote to them, and not allow them to obfuscate the point with their name-calling.

The original version

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Here's an example of what kind of response we can expect (Mad Radha re Basu Ghosh):

> I want nothing to do with these over-zealous, arch conservative,
>backwards, women-hating, oppressive people who give ISKCON a bad name.
> I've engaged in too many discussions with them already.
> Tired of it. Sick of it.

We can deduce from this that they don't want to discuss, no doubt because they are exposed each time. Thus the obfuscatory invectives.

GHQ needs to present a comprehensive, balanced presentation that answers every claim of the feminazis with ample evidence from guru (Srila Prabhupada), sadhu and shastra. Let the feminazis know that we want to respect them as our worshipable mothers, but that they cannot expect or demand respect if they insist on taking the role of prostitutes.

From the story of Mohini murti we find that even the demons did not want to enter into stri-vivada (argument with a woman). Might it not be better to discuss with the husbands of these women (if they have husbands, or even if they are on their fourth husband)?
(Text COM:1714977) ————————————

6.2 "Ardhabuddhi Dasa's" version

"Shyamasundar wrote:
I have thought of asking Bharata Srestha for all the texts sent to that conference during that time and then filtering out those of the variety that MR wrote. Could either of Guru-Krsna or Krishna Kirti Prabhus please get these texts. You are his god-brother and it would be less suspicious than if I asked. It would be important research."

The original version

The original text indicates Mother Madhusudani Radha dd's insistence that Srila Prabhupada's books be changed; after all, he had "misconceptions" regarding gender issues, due to his cultural upbringing:

Text COM:1737633 (137 lines)
From: Shyamasundara ACBSP
Date: 02-Oct-98 00:10
Cc: GHQ
Reference: Text COM:1733788 by Sita (dd) GKG (Back to Basics) (Ontario)
Subject: Re: more on compilation
————————————————————

> The subject matter is so vast that a few books can easily be compiled.
> This may not be a bad idea as a future project. The immediate challenge
> is to make a comprehensive yet concise presentation of the issues at hand.

A very good idea that should be done as a follow through to the present effort. If we don't follow through with more material things will flounder. We should be able to get the BBT to pay for the publishing of these books because they are mostly SP's guidance on a very important issue.

Svasa Prabhu, is on this forum and he is a BBT trustee. Svavas Prabhu, do you think that the BBT would publish such a book(s)? It is sastra. In sanskrit Sastra roughly means "that which controls". It is like a weapon, or an elephant goad. It keeps people on the right track.

> Some thoughts:
>
> 1. We each assume responsibility for compiling a presentation on a

> particular issue. These are then send around for further input and editing.
> It is then compiled as a completed paper with various subcategories.

I have one topic I would work on "How feminism is a flavor of mayavada." I have already developed this topic to a certain extent and published on DoW, but I also want to include more by dealing with the "mahavakhya" of the feminists. Which is "kalua sudra sambhava." This is one of the few points of sastra that they quote, and they have essentially hoodwinked everyone into thinking that since everyone is born a sudra in kali-yuga, then all is "one." So unless someone else wants to tackle that topic, I'll take it.

> 2. Many of the issues are dealt with in the papers by, Jyotirmayi,
> Visakha, Pranada and Radha (I haven't read a transcript of her
> presentation on the UN laws etc. Does anyone know how to get a copy?)
> We could summarize the points and respond to them in one paper.

I haven't got Jyotirmayi's paper, though I saw it. Nor the others. I believe they are mostly all available on Chakra, but for the last few days when I clicked on the women's issue page, that had all this stuff, the page was down. (Is this a good omen?) So if you have all this information please put it into one bundle and post it to the GHQ file area so that others can download it.

I do have the latest report from the European women's convention where they make such points as:

"Two presentations were made, one by Radha dasi about a model for women's participation in ISKCON from International Law and another one by Gaurangi dasi about the power of words and the correct understanding and use of certain expressions about women found in the sastras."

This last point suggests that soon we will see very twisted interpretations of what Srila Prabhupada said about women.

The following was sent to me by a nameless devotee who is member of the VAST forum in relation to Madhusudani Radha's (hence forth MR) insistence that Srila Prabhupada's books be changed because SP had "misconceptions" because he was culturally backward and not up to modern times:

"Dear Syamasundara Prabhu,

Please accept my humble obeisances. All glories to Srila Prabhupada.

I doubt if I have those texts to dig up. Perhaps the conference organizers, Brahmatirtha Prabhu (bobcohen@ivs.edu) or Bharata Srestha Prabhu (wwall@ivs.edu) will have them. Since her comments went to the whole conference, her views are not particularly secretive. I seem to remember that the discussion where she wrote about gender references in Srila Prabhupada's books took place on the conference around March or April of 1998, though it could have been a little earlier than that. Again, the discussion was about whether to change Srila Prabhupada's books for presentation in academic circles, especially with regards to altering passages with politically incorrect gender references. Mother Madhusudani Radha opined that these passages shouldn't be changed merely as a preaching strategy, but because Srila Prabhupada had misconceptions, deriving from his cultural upbringing, about gender roles in society.

If you want to put me on some conference as an observer, that's okay with

me. If it's too much of a botheration, then I'll get myself off the conference.
I'm interested to hear what devotees are saying about so many topics, but my time is limited. Hare Krsna.

Your servant, XYZ dasa"

I have thought of asking Bharata Srestha for all the texts sent to that conference during that time and then filtering out those of the variety that MR wrote. Could either of Guru-Krsna or Krishna Kirti Prabhus please get these texts. You are his god-brother and it would be less suspicious than if I asked. It would be important research.

The point is that if these feminists continue in their ascendancy they will force the BBT, that's you Svasa Prabhu, to edit Srila Prabhu's books so that they are politically correct for the 90's.

> 4. Anything already written by any of the members (or non-members for
> thatmatter) should be made available and read by everyone on this
> conference. We may already have the main body of the paper in the form
> of these separate essays, articles etc. If so, they can be touched-up,
> reformatted, and expanded upon to meet our current objectives.

We should actively recruit writers on this issue. They don't have to join GHQ but could work with a GHQ member as part of his cell.

> 5. Unlike the feminists, there is a vast amount of scriptural resources
> available to us. I have complied an index of quotes on many of these
> related issues. They also could be posted and used as a reference. More
> quotes and/or reference could be added to the list. This list in itself
> could be published as a reference guide for devotees.
>
> WOMEN QUOTES
>
> "Our Women"
> As Managers
> Become ideal
> Brahmacarini
> Breaking regs for husband
> Comte's view of Women
> Controlled by husband (men)
> Defects of ISKCON - Women

Are these already organized and ready to go? What is there state of readiness?
(Text COM:1737633) ———————————

6.3

In further reference to removing "sexism" from Srila Prabhupada's books, we recently received the following text from another devotee, who also confirmed the above statements on this topic:

> If you are interested there is a core of devotees who are starting to
> counter this feminist cancer. It is shocking that "respected" leaders in
> ISKCON are supporting feminism.

I am interested. Don't let this out, but one of the most disturbing things I saw in my life was a post on VAST, by a highly intelligent scholar in a highly respected U.S. University who seriously suggested editing out all of the sexist statements from Prabhupada's books. These are the influential (if not also behind-the-scenes) devotees ISKCON has be cautious with.

Date: Fri, 27 Nov 98 10:19 -0500
From: "COM: Bharata Srestha (das) HDG (IPSET, CA - USA)"
To: <VAST@com.bbt.se>, Jan Brzezinski <janbrz@microtec.net>
Subject: Prabhupada and Hinduism article for ICJ

[Text 1887157 from COM]

PAMHO

I am glad that this forum is actually contributing to our work.

Also, a note regarding the recent faux pas on my part which led to postings
being published on VNN. The information was intended to advance a thoroughly misogynistic interpretation of Srila Prabhupada. Mercifully, by Krishna's arrangement, the texts from December 1997 to April 1998 vanished in a COM system crash. These texts contain our spirited discussions on the intellgence of women. Although I am sure that a summary of that discussion would have been valuable, I suspect that VNN reaction to several of posts would have created annoying "diversions" for many of us. Since that would have been my fault, I am glad it did not happen.

YS
Bharata

6.4 "Ardhabuddhi Dasa's" version

Forwarded text by Krishna-kirti:13

In my view, it seems that replying privately to her and others of her ilk is a waste of time. All replies to such letters should be public, even if they request a private reply. Otherwise we are wasting energy.

But anyway, you can see from the above how they argue, and what are their strengths and weaknesses.

One of their weaknesses is that they are deficient in shastra, and long on selectively quoting Srila Prabhupada.

For the paper to also be effective, we need a database of feminist arguments for "equality", because it is these points we are dealing with and have
enamoured many leaders as well as rank and file. Some of our strongest
arguments will come from arguments which they have also used:

sarganam adir antas ca
madhyam caivaham arjuna
adhyatma-vidya vidyanam
vadah pravadatam aham

“Of all creations I am the beginning and the end and also the middle, O
Arjuna. Of all sciences I am the spiritual science of the self, and among logicians, I am the conclusive truth.”

Purport

“. . .Among logicians there are different kinds of argument. Supporting one’s argument with evidence that also supports the opposing side is called jalpa. Merely trying to defeat one’s opponent is called vitanda. But the actual conclusion is called vada. This conclusive truth is a representation of Krishna.”

I have heard that Jivan Mukta P. has such a database of their arguments. Is that true, JM Prabhu?

Another thing is that when we present quotations from *Manu-samhita* or
other dharma shastras not translated by Srila Prabhupad, we have to also quote the sanskrit and be sure that the translation is accurate. I would highly recommend Basu Ghosh Prabhu for this. For any Bengali, Bhakti Vikas
Maharaj. Our arguments have to be airtight.

Your fallen servant, Krishna-kirti das
(Text 1729912) ———————————

The original version

Text COM:1729912 (323 lines) [W1]
From: Krishna Kirti (das) HDG (Baltimore - USA)
Date: 29-Sep-98 12:52
To: GHQ [14]
Reference: Text COM:1729178 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: KK for “Vyasa”
———————————————

> I hereby recommend, subject to acceptance by KK, that he “compile” the
> collected points & data & prepare a draft proposal for presentation to the
> GBC. Since “time is of the essence”; he can begin at once!
>
> After we agree on the draft proposal, then we can “ferret” it around to the
> “sympathetic” leaders for their approval.
>
> Are you game, KK? What says Shyamasundara & the other Prabhus?
> Bhakti Vikas Maharaj, what do you think?
>
> Please accept my humble obeisances at your lotus feet. All glories to
> ISKCON Founder-Acharya Srila Prabhupad.

If you want me to, I can compile the the collected points and data. I’m soon getting a Prabhupada Folio anyway–I am being viciously attacked by the Mad Radha and some slightly lighter shades of ISKCON liberalism on another conference.

I would suggest that the points not only stand on Srila Prabhupada's words, but that we also draw on a wide source of other supplementary sources, with Prabhupada's words being the foundation. For example, in one of Pancaratna Prabhu's letters, he said

> "For gentlemen, ladies first, no?"

Where did Prabhupad say that?

Obviously, staying in our Angreji Mandirs (no offense intended, this is just how the locals view/say it, and we give them reason to do so) has sheltered him from the realities of Indian culture. So one source can be what is the actual culture of India, from an Indian's point of view, especially if it comes from some pundit.

Here's a recent vituperative reply from Mad Radha regarding the use of the word "Mataji"

> >Dear Prabhujis and Matajis, please accept my humble obeisances. All
> >glories to ISKCON Founder-Acharya Srila Prabhupad.
>
> This is a private reply. Please note that it is inappropriate to write
> "Prabhus and Matajis". You (and I, and all of us) should think of
> *everyone* as your Prabhu, including women. That's how Prabhupada
> taught us, and even how he addressed his female disciples. By saying
> "Prabhus and Matajis" you are implying that women are somehow lower
> than men. Mataji is not a group label. It is simply how you as a man should > think of each woman that you meet and talk with (except your wife). Just
> like I should think of you as a son. It would be perfectly appropriate for
> you to address me or any other individual woman as Mataji. But it is not
> OK for you to refer to all of us that way as a group, especially not when
> contrasted with your use of Prabhu for the men on this conference.
>
> Ys,
> Madhusudani

> > By saying "Prabhus and Matajis" you are implying that women are
> > somehow lower than men.

> That is only your opinion. Please provide references that refering to
> women as "Mataji," individually or as a group, is demeaning. Remember,
> our standard is guru, sadhu, shastra.
>
> ys KKd
>
> P.S. Do you have any objections to using the phrase "Ladies and
> Gentlemen"?

> >P.S. Do you have any objections to using the phrase "Ladies and
> >Gentlemen"?
>
> nope. none whatsoever. those are both equally respectful, unlike masters
> and mothers.
>
> Here are some references of interest:

>
> The Lord Caitanya is called Mahāprabhu. Mahān-prabhu. Prabhu, master.
> There are different kinds of master, but He's the mahān-prabhu, the
> Supreme Master, Supreme Master, and Purusa at the same time. Prabhu,
> you can say... A woman also can become the master. . . (Cc Adi 7.108 lecture
> February 18, 1967)
>
> Now another thing, that girls should not be taken as inferior. You see?
> Sometimes... Of course, sometimes scripture we say that "Woman is the
> cause of bondage." So that should not be, I mean to say, aggravated.
> (laughs) That should not be aggravated, that "Woman is inferior," or
> something like that. So the girls who come, you should treat them nicely.
> After all, anyone who is coming to Krishna consciousness, man or woman,
> boys or girls, they are welcome. They are very fortunate. You see. And the
> idea of addressing "prabhu" means "you are my master." That is the...
> Prabhu means master. And Prabhupāda means many masters who bows
> down at his lotus feet. That is Prabhupāda. So each, everyone shall treat
> others as "My master." This is the Vaisnava (September 24, 1968
> conversation)
>
> From a letter to Himavati Devi Dasi, June 14, 1968:
> Yes, to call one another prabhu is all right, but not to become prabhu. To
> accept others as prabhu, and remain as servant is the idea. But because
> somebody is calling you prabhu, one should not become a prabhu, and treat
> others as servants. In other words, everyone should feel himself as servant, > and not to think
himself prabhu because he is being called prabhu. This
> will make the relationship congenial.
>
> My Dear Ranadhira,
> Please accept my blessings. . . Yes, I have all blessings for the happy
> marriage of Haladhara Prabhu and Joan Prabhu, so you may immediately
> do the needful in this regards. (16 February, 1971)
>
> My Dear Rsabhadeva,
> Please accept my blessings. . . So long as there is Guru-Gauranga worship,
> Yamuna Prabhu may act as pujari . . . (March 25, 1971)
>
> Anna Prabhu may be initiated also and she has my blessings for being
> married to Puranda at the earliest convenience. (letter to Mukunda April
> 13, 1971)
>
> So the stock of japa beads I brought with me has been depleted. Malati
> Prabhu was supposed to have brought some beads with her from India,
> and so I would like that those beads be sent immediately to N.Y. center by
> air.

>(letter to Tribhuvanatha July 4, 1971)
>
> My Dear Kirtanananda Maharaja, Vrindaban Candra, and Silavati,
> Please accept my blessings. I beg to acknowledge receipt of your letters
> just now received by me here in Calcutta and describing your plans for
> travelling Sankirtana party, and it is very much encouraging news for me.
> Silavati Prabhu said that this was her long cherished dream. It has been
> mine also. . . (November 6, 1971)

>
> In Los Angeles I personally advised them in all the different aspects of
> deity worship, so you may consult, especially with Silavati Prabhu (now in
> Dallas) and do the needful. . . (letter to Sri Govinda, January 31, 1973)
>
> My dear Gangamayi,
> Please accept my blessings. . . I am glad to hear that you are determined to > stay and live in the temple now and that you are becoming very much
> attached to the Deity worship and very serious about serving the Deity
> along with Malati Prabhu. . . (May 9, 1974)
>
> My Dear Sacimata Prabhu,
> Please accept my blessings. I am in receipt of your letter dated 3rd
> October 1976 and I have noted the contents carefully. . .
>
> We are teaching our disciples to address amongst themselves “prabhu.”
> This is not new thing. This is very old. Now Nārada is addressing
> Vyāsadeva, “prabhu,” his disciple. His disciple, he’s addressing prabhu. So
> we should give respect. Just like we address, “Kirtanānanda Mahārāja.”
> Although he’s my disciple, but the respect should be given. Here, see,
> Nārada is addressing Vyāsadeva: “Prabhu.” “My dear prabhu. . (lecture, SB >1.5.1-4, May 22, 1969)
>
> A spiritual master takes his disciples as his spiritual master. That is the
> position. He thinks that “Krishna has sent me so many spiritual masters.”
> He does not think himself as spiritual master. He thinks himself their
> servant. Because they have to be trained. Krishna has appointed him to
> train them. Therefore he thinks himself as servant of the disciples. This is
> the position. So when one is advanced, he can see the importance of
> devotees.
>
> Advanced devotee never disobey or disrespect another devotee. Disrespect
> to another devotee is a great offense. Vaishnava aparādha. Vaishnava
> aparādha is very serious offense. Therefore we teach to address amongst
> the devotees, “Prabhu”, “Prabhu”, “Such and such Prabhu.” This should not
> be simply spoken by the lips. It should be realized. Everyone should think
> other devotee as his prabhu, master. Not he should try to become master.
> trnād api sunicena
> taror api sahisnunā
> amāninā mānadena...
> Mānadena. We should be always ready to offer respect to all, not only
> devotees, but everyone. Everyone. Because every living entity is originally
> a devotee of Krishna. But circumstantially, being covered by the coat of
> māyā, he’s playing like demon. But his original nature is a devotee of
> Krishna. Jivera svarūpa haya nitya krsnera dāsa. Everyone is eternally
> servant of Krishna. But being influenced by māyā, when he gets this body,
> given by māyā... Prakrteh kriyamānāni gunaih karmāni sarvasah, when
> he’s conducted by the three gunas of māyā, he thinks himself otherwise.
> He thinks himself independent of Krishna. But actually, nobody is
> independent of Krishna. (lecture NOD October 23, 1972)
>
> We advise everyone to address one another as Prabhu. Prabhu means
> master, so how the master should be disobeyed? Others, they are also pure
> devotees. All of my disciples are pure devotees. Anyone sincerely serving

> the spiritual master is a pure devotee . . . Do not try to make a faction
> . . . Amongst ourselves one should respect others as Prabhu, master, one
> another. As soon as we distinguish here is a pure devotee, here is a non-
> pure devotee, that means I am a nonsense. (letter: Tusta Krishna,
> December 14, 1972)
>
> Any Vaisnava is addressed as prabhu, but Sri Caitanya Mahāprabhu is
> Mahāprabhu, the topmost prabhu, the master prabhu. All others are
> servant prabhu. . . all Vaisnava should be addressed as prabhu; that is the
> etiquette. (CcAdi 7.2 lecture March 2, 1974)
>
> In Krishna consciousness we address our contemporaries as "prabhu."
> Prabhu means master. And the real idea is that "You are my master, I am
> your servant." Just the opposite number. Here, in the material world,
> everyone wants to place himself as the master. "I am your master, you are
> my servant." That is the mentality of material existence. And the spiritual
> existence means "I am the servant, you are the master." Just see. Just the
> opposite number. (lecture Bg 4.9, June 19, 1968)
>
> A real devotee, he does not show any disrespect even to the ant, and what
> to speak of the demigods, because he is in knowledge that "Every living
> entity is part and parcel of the Supreme Lord. They're playing different
> parts only. So in relationship with the Supreme Lord they're all my
> respectables." Therefore a devotee is taught to address all his
> contemporaries as "Prabhu, my dear sir, my dear lord." That is the position
> of Krishna consciousness. (lecture Bg 7.18 October 12, 1966)

> > >P.S. Do you have any objections to using the phrase "Ladies and
> > >Gentlemen"?
> >
> > nope. none whatsoever. those are both equally respectful, unlike
> > masters and mothers.
>
> Two points here:
>
> (1) You assume that a mother is not respectable–that is unfortunate.
> That idea is from western cultural conditioning. In the Vedic conception,
> Mother is always respectable.
>
> (2) Here was my query:
>
> > Please provide references that refering to women as "Mataji," individually
> > or as a group, is demeaning.
>
> You didn't do that, did you? The word "Mata" or "Mataji" didn't even show
> up in any of your quotes. So how do your quotes demonstrate that the
> word "Mataji" is disrespectful when they don't even mention the word?
> Don't obfuscate or change the subject, give facts.
>
> ys KKd

In another letter. . . hot on the heels of the last. . .

> > you wrote:

> > >I did, maybe you didn't see my reply to Mataji.
> >
> > Which woman?
> >
> > Now you're getting silly. It's one thing if you refer to one woman as
> > Mataji when you're talking *to* her but *about* her? **Are you really that**
> > **sexually agitated? No please don't answer that, I don't really want to**
> > **know.** But that is the reason you're supposed to think of each woman as
> > mother. However, I'd like for you to rpoduce some quotes showing that
> > Prabhupada addressed his female disciples as Mataji or Mother so-and-so.
> > Not one of the women who was around at the time can recall that.
> > However, they all recall being addressed as "Prabhu." Now if Prabhupada
> > who was clearly so much more advanced than any of us, could call his
> > female disciples Prabhu, who on earth do you think you are to change
> > that?
>
> Stick with the point. Here is my previous letter:
>
> > Two points here:
> >
> > (1) You assume that a mother is not respectable–that is unfortunate.
> > That idea is from western cultural conditioning. In the Vedic conception,
> > Mother is always respectable.
> >
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> >
> > > Please provide references that referring to women as "Mataji,"
> > > individually or as a group, is demeaning.
> >
> > You didn't do that, did you? The word "Mata" or "Mataji" didn't even
> > show up in any of your quotes. So how do your quotes demonstrate that
> > the word "Mataji" is disrespectful when they don't even mention the
> > word? Don't obfuscate or change the subject, give facts.
>
> Again, none of your quotes even mentioned the word "Mata" or "Mataji".
> Your idea that the word "Mataji" is somehow demeaning is therefore
> baseless.
>
> The fact is this: you won't find Prabhupada referring to "Mataji", "Mata"
> or "Mother" as a demeaning address.
>
> For the third time, "Please provide references that referring to women as
> 'Mataji,' individually or in a group, is demeaning." ys KKd.

In my view, it seems that replying privately to her and others of her ilk is a waste of time. All replies to such letters should be public, even if they request a private reply. Otherwise we are wasting energy.

But anyway, you can see from the above how they argue, and what are their strengths and weaknesses.

One of their weaknesses is that they are deficient in shastra, and long on selectively quoting Srila Prabhupada.

For the paper to also be effective, we need a database of feminist arguments for "equality", because it is these points we are dealing with and have enamoured many leaders as well as rank and file. Some of our strongest arguments will come from arguments which they have also used:

sarganam adir antas ca
madhyam caivaham arjuna
adhyatma-vidya vidyanam
vadah pravadatam aham

"Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the self, and among logicians, I am the conclusive truth."

Purport

". . .Among logicians there are different kinds of argument. Supporting one's argument with evidence that also supports the opposing side is called jalpa. Merely trying to defeat one's opponent is called vitanda. But the actual conclusion is called vada. This conclusive truth is a representation of Krishna."

I have heard that Jivan Mukta P. has such a database of their arguments. Is that true, JM Prabhu?

Another thing is that when we present quotations from *Manu-samhita* or other dharma shastras not translated by Srila Prabhupad, we have to also quote the sanskrit and be sure that the translation is accurate. I would highly recommend Basu Ghosh Prabhu for this. For any Bengali, Bhakti Vikas Maharaj. Our arguments have to be airtight.

Your fallen servant, Krishna-kirti das
(Text COM:1729912) ----------

Section 7
Feminists Use Abusive Language

(See also Section 3*: "ISKCON women calling themselves Generals and Privates" and also "FW: Militant Mothers," wherein Jivan Mukta Dasa is indirectly accused of of beating his wife.)*

In the following abbreviated version, Jivan Mukta Dasa and Mother Sita dd are belittled as: "sexist," "chauvinist,"" "narrow-minded," "semi-literate," "in the mode of darkness," "rabid fundamentalists," etc. . (The complete text is available from Mother Sita dd.)

7.1

Letter COM:1491717 (382 lines)
From: Internet: Sita Devi Dasi <btb@georgian.net>
Date: 08-Jul-98 15:27
Subject: FWD> reply to your text

#1 was written by Advaita, #2 by Dhyanakunda. I confronted both of them and D apologized (sort of) but MR denied A had written it and he didn't respond to my letter asking for confirmation that he'd written it. [We note that he left his initials after his letter.] We did not give any answers to Madhu.

YS, Sdd

X-Sender: ekstrand@pop.slip.net
>Mime-Version: 1.0
>Date: Sat, 9 May 1998 16:44:00 -0700
>To: Jivan Mukta <btb@georgian.net>
>From: Maria Ekstrand <ekstrand@slip.net>
>Subject: reply to your text
>
>Dear Jivan Mukta Prabhu,
>
>Pamho. AgtSP! A few devotees have been discussing your recent text on
>women's (lack of) varnas. We thought you might want to read some of the
>thoughts expressed. If not, please read no further.
>
>Four different devotees wrote the following texts. If you want to reply, I
>will forward your text to them. If not, that is fine too.
>
>Ys,
>Madhusudani
>
>1. Subject: Re: the crisis of interpretation
>
>> "And that knowledge by which ONE IS ATTACHED TO ONE KIND OF WORK
>> AS THE ALL IN ALL, without knowledge of the truth, and which is very
>> meager, is said to be in the mode of darkness." (Bg 22)
>
>While the comments of the devotee in question do not merit any kind of a
>sophisticated or intellectual response – since, on the authority of the above
>quoted verse from Gita, in my opinion, they reveal themselves to be what
>they are: the sexist, chauvinist, narrow-minded, semi-literate expressions
>of one in the mode of darkness – they are useful in so far as they expose
>a fundamental issue that the Vaishnavis need to address in order to
>advance their sociological suffrage.
>
>On the basis of the above quote from Gita, and of other verses, I think it
>reasonable to propose that there is scholarship in the mode of ignorance
>(if we allow this oxymoron), and scholarship in the mode of goodness.
>Scholarship in the mode of ignorance pulls out one or two verses –
>irrespective of their context, and oblivious of other verses that might
>conflict with them – from the massive body of (in this case) Prabhupada's
>writings and statements, and brandishes them about in support of an
>agenda that is negative and harmful to the spiritual upliftment of the self.
>Scholarship in the mode of goodness, in contrast, considers the entirety of
>scripture, juxtaposes contradictory statements, and presents a conclusion
>that is satisfying and conducive to the spiritual and material wellbeings of
>*all* living entities.
>
>There is not much point in women, or reasonable men, attempting to engage

>in intellectual or enlightened discussions with devotees who brandish about
>one or two "Prabhupad said..." statements like rabid fundamentalists. What
>is needed is for the women to pull out *all* the verses Prabhupada said >about women, their intelligence, their duties, their education, their qualities
>and everything else, and juxtapose them with *all* the statements that
>Prabhupada made about men and their intelligence, duties, education,
>qualities, etc. Then, perhaps we will have a complete, scholarly, and useful
>idea of Prabhupada's complete and overall position on gender dynamics.
>Certainly, with the CD Rom, this should not be too difficult. I remember a
>book exclusively dedicated to all the statements Prabhupada had made
>about the Holy Name that appeared many years ago. Until this is done, we
>are going to consistently be confronted with discourse of the quality
>articulated by the devotee in question.
>
> Certainly, in academic circle, it is completely unacceptable to simply
> utilize one or two verses in support of some agenda. Obviously, devotees
> like the one in question are not the slightest bit interested in scholarly, or
> rational, dialogue. But many of us on this conference are. So let the
> women's ministry organize a thorough, scholarly, compilation of
> *everything* Prabhupada said about both men and women, a research
> project in the mode of goodness (or even pure goodness), and then we can
> see what we're up against. YS APD
>————————————————
>2. Hmmmmmmmmmmmmmm.....
>
>I think Sriman Jivan Mukta Prabhu has gotten too much under the influence
>of the teachings of his sudrani wife... as we know, sudras are in the mode
>of ignorance, and this is what the Gita says about knowledge in ignorance:
>
>"And that knowledge by which one is attached to one kind of work as the
>all in all, without knowledge of the truth, and which is very meager, is said
>to be in the mode of darkness." (Bg 22)
>
>Of course, one could argue with this quote, too, and I am not putting it here
>because I wish to initiate a discussion with Jivan Mukta, God forbid! (I
>already inadvertently got Sita on my case for repeating what Harikesa
>Maharaja said about ksatriya women not feeling fulfilled as mere
>housewives), but I just have to comment because this is so amazingly
>stupid.
>
>>Interestingly, women are sudra by the very nature of their gender.
>
>Even more interestingly, the sastras consistently, countless times, put
>stri-sudra together. What is the use of stri then? If they were identical,
>to mention sudra should be enough!
>
>>As you posted in an earlier text, sudras are general assistants, women are
>>general assistants. Things equal to the same thing are equal to each other."
>
>What an underwhelming logic. "Little knowledge, very dangerous" – as
>Srila Prabhupada said about someone who had a bit of knowledge of
>Sanskrit and so proceeded to confidently make mistaken corrections in his
>books. This is a blatant logical error.
>

>Boys are children, girls are children, too. According to Jivan Mukta, boys are
>girls then. I am sorry for his children. He will fail to know which ones
> should be trained as sudranis.
<snip>
>Hare Krsna.
(Text COM:1491717) ————————————

7.2

Text COM:1508807 (41 lines)
From: Varshana (dd) HDG (Los Angeles, CA - USA)
Date: 15-Jul-98 01:42 -0400
To: IWC (Internat. Women's Conference) [1053], Parijata2@aol.com
Subject: Re: Re: DOW
————————————————————

In a message dated 7/14/98 7:36:11 AM, Prtha wrote:

> If nothing is done about it they will gain some ground, confusing the
> innocent with their so-called preaching.

It's possible that they are so out-to-prove their amazing chastity and submission to the leaders, that they will do it even if that means preventing a change which would make our KC more attractive to Americans (what to speak of others).

>Anyway, it should be pointed out to Svavasa and others that this woman
>who stood up in the temple room does not represent most women (where
>does she get her numbers from anyway?) and that DOW is not authoritzed
>by ISKCON.

Another aspect to the problem is that she isn't from America, like a large number of our "temple-devotee" women aren't so it seems that Western women are kind of a minority here. They are from other countries where (most likely) women have fewer rights and less freedom and since many foreign women often come here to do service till they get their "green card" they aren't going to complain or demand anything. They aren't going to jeopardise their sponsorships before getting their "legal alien" status in this country. They have no leverage-they are practically slaves-come to think of it the Top Management treats most of the women like slaves. A while ago someone "big" here equated service I was doing to "slave labor"-while I was standing there...what a feeling. LA has so few American bhaktins and "temple-devotee" women that you can count them on one hand-almost. They let these poor girls know who's boss.

>these are temple authorities who seem so pleased with what she has to say,
>they especially should consider the source and whether or not this is
>authorized by our society.

Please forgive my "knowing too much" but I know what I see. The management here doesn't care what's authorised by our society and the man in charge here was *put*in charge by Ramesvara AFTER said guru had fallen down and the only tangible difference between them is that one had on saffron and the other now has on white-ie, he has exactly the same amount of power. Please remember that GBC resolution in '95 (#9) written especially for N. America saying it was now a *Standard* that women shall have 1/2 the temple for all artikas and it was IGNORED in LA as was the message of the women's conference here last December. The "DOWs" and LA management have become partners in crime. Does anyone else find that frustrating, uh, I mean interesting?

YS Varsana Dasi
PS Better vows than DOWS. :)
(Text COM:1508807) ————

7.3

>Date: Wed, 15 Jul 98 01:25 -0400
>From: "COM: xyz@com.bbt.se>
> >Reply-To: xyz@com.bbt.se, IWC@com.bbt.se
>To: "COM: IWC (Internat. Women's Conference)" <IWC@com.bbt.se>
>To: "Krsna Devata" <devata@jps.net>
>To: Parijata2@aol.com
>Cc: "COM: Shyamasundara ACBSP" <Shyamasundara.ACBSP@com.bbt.se>
>Cc: btb@georgian.net
>Subject: Re: DOW
>Lines: 53
>
>[Text 1508789 from COM]
>
>> However, we are not going to be able to conduct any kind of constructive
>> discussion with DOW type women if we condemn them. They have
>> internalized what they have heard all their lives, and are doing what they
>> think is right for their spiritual lives. If we forget our own humility and
>> compassion we will get no where. What can we agree on? Let's focus on
>> that first and then discuss the difficult stuff when there is some love and
>> trust developed. Otherwise, it will just be a fight. Do we really need more
>> mud slinging. Let us focus on how we can bridge the gap. It is the only
>> way that the movement is going to survive for the next 10,000 years.
>> YS
>> Krsna-devata dd
>
>Dear Devotees,
>
>Please accept my humble obeisances. All glories to Srila Prabhupada.
>
>Being probably the least senior person present, I feel reluctant and
>inadequate to comment. However, by this point I have to, just to clarfiy.
>Thank youfor the opportunity to address you all.
>
>Dear Krsna-devata prabhu, thank you so much for the comment above! I
>agree with you very much on this point, and it should be a point for
>everyone in both conferences.
>
>I am a member of both, and just as a person I don't feel it's right or
>productive to just lump everyone into some category, and make negative
>general statements about them. Someone could status DoW, see my name,
>and assume I am some intolerant woman hater, or various other comments.
>DoW is not the "Down on Women" conference, and it's not right to imply that
>it is. Especially if the statements implying this are made by people who
>aren't members of the conference itself, who don't view all of the exchanges
>by all of the members, and don't know all the members.
>
>It's very discouraging for someone like me, being pretty dang new in

>ISKCON, to see all the seniors above me put each other down in such a way.
>It makes me very sad for the movement. I hope all the others can follow
>your advice, Krsna-devata prabhu. Your words are sweet.
>
>"Your love for me will be shown by how well you cooperate together" or
>however it was decided the comment was said by Srila Prabhupada. :-)
>
>Please forgive any impudence or offenses I may have made, I am not
>meaning to instruct. I hope I don't get harsh words at me here in the
>conference, as I am only trying to ask for some consideration for all of us,
>not just most of us. I also want to say that by all means, if members here
>want to say their opinions of DoW and it's members, negative or not, I have
>nothing I will say or think about that. I just don't want to be judged and
>stereotyped, after all who would? I just want to be able to view the texts
>in both conferences without feeling like I am unwelcome here. Thanks for
>listening everyone, and Hare Krsna.
>
>your grateful servant,
>xyz

7.4

Text COM:1510502 (90 lines)
From: (xyz)
Date: 15-Jul-98 14:03 -0400
To: IWC (Internat. Women's Conference) [1056],
Parijata2@aol.com (sent: 15-Jul-98 20:09 +0200)
Subject: Re:Dow
_____

> <<<DoW is not the "Down on Women" conference,>>
>
> I wouldn't be so sure of that. It is not necessary to become a member of
> DOW, at this point, to know what their belief and preaching is all about.
> After all, Sita was on IWC first and could not surrender to it, so her and
> her husband became self-appointed authorities and started something
> seperate from the ISKCON conference already established and authorized.

Dear Prtha, thank you for your kind letter, and not considering me to be offensive. Concerning your above point, I wanted to humbly say that although Sita and her husband are the organizers, that doesn't mean
everyone agrees with everything they say, and preaches accordingly.

I am also not exactly sure what you mean by they are self-appointed authorities? Are they in charge of something else too, besides DoW?

> I don't see philosophizing as putting each other down, though I do see
> calling a spade a spade going on, and Prabhupada has used that term
> himself. It is sometimes a necessity.

Prabhupada has used the term "calling a spade a spade" you mean? What exactly are you referring to when you say that? Would it be fair to say it might be a matter of opinion in some cases, considering that not everyone agrees that their preaching is hurting the movement, or putting women down? There are some

very sober women devotees who are members and don't think it puts women down. Older women devotees, as well as some younger ones. Prabhupada disciples, etc....There are also others who disagree, as with anything, but the members still try to maintain etiquette.

> When there is disagreement we have to remember that it takes both sides
> to disagree. DOW is fighting too.
>
I agree wholeheartedly, and have posted a letter very similar to this one in there as well.

> <<"Your love for me will be shown by how well you cooperate together" or
> however it was decided the comment was said by Srila Prabhupada. :-)>>
>
> Yes, of course, but it doesn't mean to lower the standard or change the
> philosophy in order to cooperate.

What standard are you speaking of lowering here? I am also wondering what you mean by change the philosophy?

> I only want to point out that I feel is a real danger from DOW, their
> misunderstanding and misrepresentation of Prabhuapda's words and
> teachings. DOW encourages a woman's low self-esteem in the name of God.
> Their concept of *traditional roles* is a far cry from aham brahmasmi.

By this point my confusion stems from this fact: the arguments placed in this post by you are practically word for word the arguments placed by DoW members about the attitudes expressed in IWC. (Misconceptions, hurting the movement, misunderstanding the philosophy)

Maybe I could ask you some questions, in an interview type of way, that you could answer for me. I could place some sastric references and debatable issues, and you could tell me how they don't conform to tradition.

Of course, I could maybe ask you to do this in private, since others here have expressed there obvious dislike for any DoW members, and might not be interested in trying to understand. Let me know what you think.

> It will lead to such confusion and discouragement, though I do
> respect it as each individuals choice.

This statement is a bit unclear, concerning what you said at the beginning of your post. You said Sita started something seperate from what was already established and authorized. Isn't that what women did in this country when they began the women's rights movement? Isn't that what women are doing in this conference now, trying to change the status quo of women being mistreated? So, isn't it DoW's individual choice to try to preach that women take a surrendered role, without being viewed as dangerous?

I also need to point out that part of what I am doing is playing Devil's advocate, because I don't always agree with everything said in there. After all, I am in both conferences to try to understand. If I get some understanding of this, then perhaps I could convey what I have learned to others, in an effort to stop some of the animosity.

> I would never judge or sterotype you and feel you are a very sincere

> devotee. :-)

Thank you, Prtha, for your consideration. I appreciate you being patient
with my ignorance and silly questions. Hare Krsna.

your ignorant servant
xyz dd

7.5

Text COM:1510877 (125 lines)
From: Internet: Parijata2@aol.com
Date: 15-Jul-98 16:09 -0400
To: IWC (Internat. Women's Conference) [1059]
Subject: Re: Dow
———————————————

In a message dated 98-07-15 14:03:51 EDT, you write:

<< Dear Prtha, thank you for your kind letter, and not considering me to be
offensive. Concerning your above point, I wanted to humbly say that although Sita and her husband are the organizers, that doesn't mean everyone agrees with everything they say, and preaches accordingly.>>

Of course not, but we still take on the qualities of those we associate with,
it just may take time.

>>I am also not exactly sure what you mean by they are self-appointed
authorities? Are they in charge of something else too, besides DoW?<<

No. Being in charge of DOW was sufficient.

I said:
> I don't see philosophizing as putting each other down, though I do
> see calling a spade a spade going on, and Prabhupada has used that term
> himself. It is sometimes a necessity.

You said:
> Prabhupada has used the term "calling a spade a spade" you mean?
> What exactly are you referring to when you say that? <<<<

I am referring to saying that DOW is wrong in much of it's preaching. They are practicing Hinduism, not Prabhupada's real teachings.

>>>Would it be fair to say it might be a matter of opinion in some cases,
considering that not everyone agrees that their preaching is hurting the
movement, or putting women down?<<<

I dont really think it is that much a matter of opinion. It is a matter of
understanding Prabhupada's books, etc.. If one just reads the books, etc., with an open mind, they will see this is Prabhuapda's opinion, not mine.

>> There are some very sober women devotees who are members and don't >> think it puts women

down. Older women devotees, as well as some
>> younger ones. Prabhupada disciples, etc....There are also others who
>> disagree, as with anything, but the members still try to maintain
>> etiquette.<<

It has little to do with these things and has to do with what is really the
philosophy.

You said:
> <<"Your love for me will be shown by how well you cooperate together" or however it was decided the comment was said by Srila Prabhupada. :-)>>

I replied:
> Yes, of course, but it doesn't mean to lower the standard or change the
> philosophy in order to cooperate.

You responded:
>>>What standard are you speaking of lowering here? I am also wondering what you mean by change the philosophy?<<

If you had read previous posts you would see how Sita have been told by many that the Manu-samhita she follows as well as many other things are not Prabhupada's teachings. He gave us all we need.

I said:
> I only want to point out that I feel is a real danger from DOW, their
> misunderstanding and misrepresentation of Prabhuapda's words and
> teachings. DOW encourages a woman's low self-esteem in the name of God.
> Their concept of *traditional roles* is a far cry from aham brahmasmi.

You replied:
>>By this point my confusion stems from this fact: the arguements placed in this post by you are practically word for word the arguements placed by DoW members about the attitudes expressed in IWC. (Misconceptions,
hurting the movement, misunderstanding the philosophy)<<

Of course they will say the same thing. So, it is important to read Prabhuapda's books to gain a real understanding of his teachings rather than
go back and forth between the two conferences.

>> Maybe I could ask you some questions, in an interview type of way, that you could answer for me. I could place some sastric references and debateable issues, and you could tell me how they don't conform to tradition.<<

I am not into an interview or to be drilled with shastra. Tired of all that.
The philosophy is so simple. We wish to make it complicated. I do not wish to debate. Just read the books open mindedly and try to understand. Some read them and try NOT to understand.

>> Of course, I could maybe ask you to do this in private, since others here
have expressed there obvious dislike for any DoW members, and might not be interested in trying to understand. Let me know what you think.<<

If I did it, I would do it in public. But as I said, I am tired of shastric debates which can go on forever. This process is simple for the simple..

I said:
> It will lead to such confusion and discouragement, though I do respect it as >each individuals choice.

You replied:
>>>This statement is a bit unclear, concerning what you said at the beginning of your post. You said Sita started something separate fromwhat was already established and authorized. Isn't that what women did in this country when
they began the women's rights movement? Isn't that what women are doing in this conference now, trying to change the status quo of women being
mistreated? So, isn't it DoW's individual choice to try to preach that women
take a surrendered role, without being viewed as dangerous?<<<

I think this statement is real clear, but if you don't want to understand it,
you won't. I have no problem with someone doing something different, but I do have a problem with them twisting the philosophy and trying to convince others they are teaching Prabhupada's true teachings. To misrepresent Prabhupada IS dangerous. And Sita, DOW, is not about women's rights. Again, it comes down to you studying the books for yourself, but also study his lectures as well as his letters. There are many things in those that are not in the books.

>> I also need to point out that part of what I am doing is playing Devil's advocate, because I don't always agree with everything said in there.<<<

Playing devils advocate can be intense. It could have karmic backlash. Be
careful.

>>If I get some understanding of this, then perhaps I could convey what I
have learned to others, in an effort to stop some of the animosity.<<<

This is a big task you are taking on. You could get hurt. Better to just stick
one hand in ones bead bag, chant Hare Krishna, follow the 4 regs and go to the morning program, engage in devotional service daily. Until all these things are done it is not wise to try to fix anything.

Y.S.,
Prtha dd
(Text COM:1510877) ———————————

7.6

Text COM:1510606 (30 lines)
From: Internet: Deborah Jean Warren <djwarre@mailexcite.com>
Date: 15-Jul-98 10:08 -0700
To: IWC (Internat. Women's Conference) [1057]
Subject: Re: Criticism
———————————————

Dear Respected Vaisnavis:

From Krsna-devata's posting: "Bir Krsna Swami, Badrinarayan Prabhu, and
Virabahu Prabhu spoke the glories of Svavas Prabhu, said that criticism was
destroying the movement, we shouldn't criticize or listen to anybody who does; Any questions?"

It's exactly this kind of dysfunctional, dictatorial attitudes by unqualified, untrained leaders that has been destroying Srila Prabhupada's movement for many, many years. Why are devotees with no training in leadership and inspiring others, not even basic people skills, put in positions of leadership over the most special people in the world? Srila Prabhupada said, "We spill gallons of blood to make one devotee," and considered it a tragedy every time someone went away. Devotees come to the movement bright and hopeful, wanting to surrender everything to Krishna. After awhile they become discouraged and go away, one by one, because of bad management and mistreatment more than any other reason. I saw lots of it in my years at the LA temple.

Srila Prabhupada always held the leaders accountable when there were failures, not the "rank and file" devotees. Every leader should consider himself the humble servant of the devotees, not the lord of all he surveys.

Yours in the service of Srila Prabhupada,
Mamata devi dasi

7.7

>X-Sender: ekstrand@pop.slip.net
>>Date: Mon, 19 Jan 1998 14:58:15 -0700
>>To: btb@georgian.net
>>From: "Parijata2" <Parijata2@aol.com>
>>Subject: Re: questions from Sita
>>
>>[Text 1044695 from COM]
>>
>>It sounds too me that Sita is stubborn and refuses to hear. She wants to
>>convert, not to hear. I wish her well but do not enjoy her fanaticism. Also,
>>it appears she is on the mental platform. Good luck Sita, you're going to
>>need it.
>>
>>YS,
>>Prtha devi dasi

7.8

From: Sita Devi Dasi <btb@georgian.net>
>Subject: BKG

>
>Some questions I had asked Bir Krsna Swami in January based on a >he >comment made that was posted on IWC (something about a woman being
>upset about a brahmacari in a temple saying men should be served
>prasadam first).
>
>Dear Bir Krishna Maharaja,

>
>Please accept my humble obeisances. All glories to Srila Prabhupada!
>
>You wrote:
>
>>>>Obviously there is no rule that men get served first. There is a Vaisnava
>>>>rule that there should be no discrimination against any Vaisnava in
>>>>spiritual life.
>
>I just wondered though, whether you are hereby suggesting that wives give
>up the practice of serving prasadam to their husbands and male guests
>first? Also, if a group of women were sitting down for prasadam and there
>was a group of sannyasis there also, isn't the proper etiquette to feed the
>sannyasis first?
>
>Hoping for your clarification.
>
>Your servant, Sita dd
>
>>BKG>>No that is Vedic etiquette.
>
>>Sdd>How is that not a contradiction though?
>
>>BKG>>What I said was that if a Vaisnava was discriminated *against* on the
>>basis of what type of body they had, then that would be improper.
>
>>Sdd >But this Vedic etiquette is based on bodily discrimination. You said
>>"there is no rule that men get served first." But there are indeed Vedic
>>rules supporting this. You also said "this brahmacary who discriminated >>against another Vaisnava should be informed before he ruins his spiritual >>life." But if the girl was on the platform of Vaisnava, then why did she >>object to serving the other devotee first?
>>
>>>Please note the following:
>>>
>>>7.14.18
>>>
>>>PURPORT
>>>Whenever there is a ceremony for distribution of prasada, the prasada is
>>>offered first to the brahmanas, then to the children and old men, then to
>>>the women, and then to animals like dogs and other domestic animals.
>>>
>>>I haven't seen where Prabhupada says this does not apply to devotees.
>>>Maybe you can provide a reference though. Otherwise, I would assume
>>>that it is correct to serve male-bodied devotees first (sannyasis then other
>>>brahmanas first in that group) then children (that would include female
>>>children) and old men, then to women, then to animals.
>>>
>>>>>>Also, if a group of women were sitting down for prasadam and there
>>>>>was a group of sannyasis there also, isn't the proper etiquette to feed the
>>>>>sannyasis first?

>>>>>>>
>>BKG>>That depends upon upon the situation and whether the sannyasis
>>>>were godbrothers or godnephews or even disciples.

>>
>>Sdd>I don't see what difference it would make if the sannyasis were
>>godbrothers etc. Can you please explain further? Also, since there is an
>>injunction against women having diksha disciples, how would her being
>>siksa guru put her above a sannyasi in terms of social etiquette?
>>
>>BKG>>What about the case where one of the women was the guru for one
>>>> or all of the sannyasis?
>>
>>Sdd>I don't know what case that is.
>>>
>>>Please correct me if I have misunderstood something.
>–
>Bir Krsna Goswami initially said he would answer them but posted them >instead to the IWC conference with the following introduction:
>
>"Here is part of an exchange I just had with Sita (the wife of Jivan Mukta
>in Canada). I thought I would give some of the members of this conference
>the opportunity to reply to some of her sexist viewpoints. Please respond
>to this so I can get back to her. It is important that we deal with these
>issues."
>
>BKG then said he was too busy in preparation for Mayapura to answer the
>questions which included whether Prabhupada ever instituted or approved >of women as GBC or even TP's for that matter.

7.9

(sent privately)

>Date: Wed, 21 Jan 98 22:30 +0100
>From: "COM: Bir Krishna das Goswami" <Bir.Krishna.das.Goswami@com.bbt.se>
>Sender: Bir.Krishna.das.Goswami@com.bbt.se
>To: btb@georgian.net
>Subject: "her sexist viewpoints"
>[Text 1051782 from COM]
>
>I publically apologise for calling some the viewpoints that you wife had as
>sexist.
——

(Jivan Mukta Dasa's reply:)

[Date: Thur, 22 Jan 98]
To: "COM: Bir Krishna das Goswami" <Bir.Krishna.das.Goswami@com.bbt.se>
From: Back To Basics <btb@georgian.net>
Subject: Re: "her sexist viewpoints"

Dear Bir Krsna Maharaja,

PAMHO. AGTSP.

>I publically apologise for calling some the viewpoints that you wife had as

>sexist.

1. “I publically apologise....”

I haven’t seen this apology or any other from you posted on the conference in which the incident occurred (IWC). Is it forthcoming?

2. “I publically apologise for calling some the viewpoints...

Do you mean to say that SOME of her viewpoints continue to be sexist?

3. The questions and comments she sent to you were private. You chose to not only bring them out onto a public forum but to humiliate her by calling her sincere concerns about these controversial matters “sexist.” She feels violated by your breach of trust.

4. You gave her your word that you would respond to her questions and after all of this you refuse to do so?

I don’t understand why it has to be such an ordeal to get a clear and unambigious apology from you. My request is that we put this distasteful reminder of past abuses of position and authority behind us by an exemplary and sincere apology from you.

I look forward to your early reply.

Your servant,
Jivan Mukta Dasa
————

[Date: Wed, 4 Feb 98]
To: Bir Krishna Goswami <BKGoswami@compuserve.com>
From: Sita Devi Dasi <btb@georgian.net>
Subject: Re: reply to Bir Krishna das Goswami

Pamho.

>I really have to apologise.

My husband thinks so too; what to do?

>As much as I would like to continue the discussion. I am unable to because >of >the work load and preparing to go to India. Sorry.

I can wait until after you get back for the reply you promised.

Ys, Sdd
——

Date: Wed, 4 Feb 1998 12:52:09 -0500
From: Bir Krishna Goswami <BKGoswami@compuserve.com>
Subject: Re: reply to Bir Krishna das Goswami
Sender: Bir Krishna Goswami <BKGoswami@compuserve.com>
To: Sita Devi Dasi <btb@georgian.net>

X-MIME-Autoconverted: from quoted-printable to 8bit by blue.georgian.net

I apologise.

You can post this anywhere you want. No confidentiality.

Section 8
Mother Madhusudani Radha dd

8.1 Mother Madhusudani Radha dd and gay advocacy?

She tries to separate her public and private beliefs. Many view that as hypocritical and dangerous, that she is secretly pushing a gay agenda.

Text COM:1747291 (209 lines)
From: Internet: btb@georgian.net
Date: 05-Oct-98 15:36
To: GHQ [209]
Subject: CON/WHO- March 98 JM's Complaint to Chakra re. Madhusudani
---

Madhusudani Radha dd wrote on Chakra in Spring of 98:

>A final example of Chakra's interest in promoting positive change in ISKCON >is Vishaka's wonderful article on the real meaning of the terms "humility, >chastity and surrender." If you read this text, you must know that we are >very concerned about the treatment of women in ISKCON during the past >couple of decades. It is my hope that by raising awareness regarding these >important issues, women's spiritual and material facility will be improved, >and devotees will learn how to clearly distinguish between the concepts of >"protection" and control/exploitation."
>
>As stated in the editorial policy, Chakra "will only publish material which, in >the opinion of the editors, does not deviate from the Vaishnava siddhanta >taught by Srila Prabhupada." Besides that, there is no pressure to conform >to any "party line" on the site. We want to hear from anyone who has views >on current controversies, or constructive suggestions for change. Please just >try to avoid abusive language. You do not even have to be "mainstream" >to >join our efforts. If ISKCON and Chakra can tolerate someone like me, who in
>the past has publicly advocated for gay marriages in ISKCON, who refuses to >believe that "feminism" is a dirty word, who keeps pushing to get all former >child abusers removed from their positions, and who constantly protests >censorship, I'm convinced there is room for everyone in this big house that >Srila Prabhupada built for us all.

I complained to the Chakra Editorial board to which I received these replies from MRdd:

Date: Sun, 1 Mar 1998 21:02:13 -0700
To: <btb@georgian.net>
From: Maria Ekstrand <ekstrand@slip.net>
Subject: from chakra

Dear Jivanmukta Prabhu,

Please accept my obeisances. All glories to Srila Prabhupada.
Thank you for your letter to chakra. Here's the bottom line.

1. Chakra will not publish any material that advocates for gay marriages.
2. The key word in my article in this regard was *in the past*. You even copied that. No I'm obviously no longer publicly advocating that .

Hope that sheds light on this issue.

Ys,
Madhusudani
–

Date: Mon, 2 Mar 1998 17:49:15 -0700
To: Jivan Mukta Dasa <btb@georgian.net>
From: Maria Ekstrand <ekstrand@slip.net>
Subject: Chakra policy

Dear Jivanmukta Prabhu,

Pamho. AgtSP!

The article was about Chakra's coverage of difficult issues. It was meant to convey that we will indeed cover issues from many different angles, not simply giving the "party line".

Chakra will not publish anything that deviates from siddhanta, including advocacy of gay marriages. This is our choice. It is a private web site, not affiliated with ISKCON, and registered in my name. The editors don't get appointed by ISKCON. We got together and decided to do this service ourselves.

My private views, are just that - private.

Ys,
Madhusudani
———

I then complained again to the Editorial board and Jayapataka Swami:

>Date:
> Sat, 14 Mar 1998 10:31:14 -0500
> To: news@chakra.org
> From: Jivan Mukta Dasa <btb@georgian.net>
> Subject:Mother Madhusudani and Chakra's Editorial Policy
> Cc: Vipramukhya.Swami@com.bbt.se, Umapati.Swami@com.bbt.se,
>Jayapataka.Swami@com.bbt.se
>
>Dear Chakra's Editorial Board,
>
>Please accept my humble obeisances. All glories to Srila Prabhupada.
>
>Almost two weeks ago, I addressed a few concerns and questions to the
>editors of Chakra. Mother Madhusudani, who was the subject of my
>questions, attempted to answer. The essential concern has yet to be

>addressed. For her own reasons, she failed to post my queries to the
>"Letters to the editor" section. I did not expect to see any hesitation from
>herself or the editors, in posting my request for clarification. In addition, I
>thought I would get a simple and straight forward answer ie: "No! I no
>longer even privately feel that way." I naturally anticipated this from an
>initiated devotee like herself, who is known to loathe censorship and gag
> tactics of any sort. Her statement on gay marriages being a case in point.
>
>The actual text authored by Mother Madhusudani dd. states that Chakra
>tolerates even someone like herself, "who in the past has publicly advocated
>for gay marriages in ISKCON." My question to her was whether or not she
>still advocates such immoral behaviour? Her response: "No I'm obviously
>no longer publicly advocating that." Asked again whether she *privately*
>advocates such ideas, her answer was: "My private views, are just that -
>private."
>
>I am certainly not interested in her personal life. Nevertheless, if she
>privately or publicly advocates adharma, while assuming the responsibility
>of upholding Prabhupada's teachings, then her views become very much
>everyone's business. I am requesting a simple confirmation that she no
>longer even *privately* holds and/or advocates such irreligious views.
>
>Her request to keep her own private opinions private after broaching the
>subject on this public forum is highly irregular. This is akin to a devotee
>saying in Bhagavatam class that he no longer publicly advocates abortion,
>meat eating, illicit sex or gambling. But when asked about his private views
>on these issues: "Hey, mind your own business. Don't pry into my private
>life!" I would expect such attitudes from low-class politicians, slimy
>sycophants and agents of Kali not an initiated Mataji involved in advising
>our devotee community on many of its social problems.
>
>In my opinion, her request for privacy is pregnant with guilt. I find her
>silence and refusal to answer a simple question to be, at the very least,
>suspicious. If in fact she does support such deviant behaviour, I would
>request that she receive immediate correction and be removed from your
>editorial board. I also find it quite surprising that no other member of
>Chakra's editorial board found her shameless and irreverent statement on
>gay marriages to be suspect of someone who is somewhat morally unhinged.
>
>As stated in the editorial policy, Chakra "will only publish material which,
>in the opinion of the editors, does not deviate from the Vaishnava siddhanta
>taught by Srila Prabhupada." The question naturally arises then: How can
>Chakra "tolerate" to keep someone like her on the editorial board; someone
>who "advocates" behaviour against "the Vaishnava siddhanta taught by Srila >Prabhupada"?
>
>Mother Madhusudani has made this a public issue by stating her views on a
>public forum. Her statement on Chakra gave no indication of subsequent
>remorse for and rejection of such degraded notions. The ambiguous nature
>of her statement in itself goes contrary to Chakra's editorial policy. Her
>beliefs, which are against even mundane morality, what to speak of >Vaisnava tradition and
culture, remained unchallenged by the editorial >staff. Such adharma is like an undetected,
tasteless and odourless poison >that ultimately causes the loss of our moral bearings.
>
>Please don't get me wrong, I fully understand that this sankirtan movement

>is meant for everybody, including “married” gay partners. Lord Caitanya’s
>mercy will cleanse all of us of our contaminations in due course of time. A >devotee gives Krsna consciousness to the most fallen, but a devotee does not
>advocate, recommend or support such sinful behaviour. A devotee may
>even make a gay couple Life Members and Friends of Krsna, but that same
>devotee will never rationalize, justify or *advocate* such immorality. This is >my concern; that privately, Mother Madhusudani has and continues to
>advocate such shameful behaviour.
>
>If in fact Mother Madhusudani, or for that matter any initiated devotee, is
>advocating such behaviour even privately, they would undoubtedly be an
>embarrassment to ISKCON, to its members, to our beloved spiritual master
>Srila Prabhupada and to our entire Vaisnava tradition. The question that
>begs asking is how do people that hold such odious views get recommended
>for initiation to begin with? Maybe this is something that our society >should seriously examine in order to stem the tide of similarly >embarrassing and insulting situations.
>
>I was completely unaware of her remarks on gay marriages until a few
>devotees, who were understandably disturbed by the text, brought it to my
>attention. It is extremely regrettable that such statements go unchecked
>by the very body that is supposed to ensure that there are no deviations
>from Vaisnava siddhanta presented on Chakra. Mother Madhusudani’s
>statements were made publicly on Chakra, and as such they warrant a >public explanation.
>
>Maybe I am wrong. Maybe Mother Madhusudani has fully reformed her >views on this issue and no longer even privately advocates or even >indirectly supports, recommends and rationalizes such behaviour. If so, >great. That’s all I was asking for to start with: a simply answer to a very
>simply question.
>
>Nevertheless, Chakra should not allow the posting of deviant views,
>especailly from its own editors, without a clear statement representing the
>siddhanta.
>
>Hoping to have this unpleasant matter expediently resolved,
>
>Your servant,
>Jivan Mukta Dasa
(Text COM:1747291) ————————————

8.2 Mother Madhusudani Radha dd involved with condom-promoting website

Text COM:1747294 (113 lines)
From: Internet: btb@georgian.net
Date: 05-Oct-98 15:39
To: GHQ [210]
Comment: Text COM:1803375 by Vidvan Gauranga (das) JPS (Mayapur - IN)
Subject: CON/WHO- Condom-promoting web site Madhusudani is involved with
————————————————

Excerpts follow from a web page (HOT- Healthy Oakland Teens Project) for which Mother Madhusudani Radha dd Project Director. She had posted the URL <http://www.caps.ucsf.edu/hotindex.html> on the COM Education conference. When Sita complained to her about it, the following was her disclaimer:

Date: Wed, 11 Mar 1998 11:15:47 -0700

Sdd>SOS! Can someone provide one reason why the HOT sex-ed program >(which advocates safe sex- including anal sex- and condom usage!) should >be considered for our gurukulas?!

MR: OK, I'm only going to repeat this once here:

No one said anyone should use any particular curriculum in gurukulas.
Following requests on this conference, I offered to make available a curriculum that:

1) had been developed for public school
2) is based on federal and state guidelines for sex and AIDS education, and
3) which is one of the very few programs in the world that has been rigorously evaluated and found to *decrease* sexual activity among junior high school virgins in a controlled comparison test. (please note that it increased abstinence in spite of/or because of its peer-led, comprehensive nature)

If anyone can find *any* useful component in this 15 session program, they are welcome to use it. It has been successfully adapted in places as diverse as Bhutan, New Zealand, Egypt, Bali, the Philippines, Eastern Europe, Kenya, Georgia, and the Bronx. I have no doubt that pieces of it could be useful to AIDS/sex educators in other settings too.

This program is certainly not being pushed for gurukulas in any form or fashion.
[...]
MR: This was designed for a public school. You can't make moral judgments there. However, the peer educators emphasized at every point in the curriculum that abstinence was preferable to sexual activity from a public health point of view. Also, they emphasized quite successfully that it's unwise to have sex just because you think your partner may want it (or he may dump you etc). The peers never advocated sex and the section on condom use targeted those 20-25% of the students who were already sexually active.

You can absolutely add your own values to the informational piece and remove any references to condom use. However, programs that don't treat the kids as if they can make their own decisions end up with higher percentages of sexual activity than did ours.

If you have specific questions about this curriculum, I'd be glad to answer them. However, I simply don't have the time to argue the pros and cons of sex education for devotee kids. Everyone must make up his/her mind. I just provided this info *in case* anyone is interested. If not, I really don't mind.
———

Here are some excerpts from course outline (the details can be downloaded from the site but were too gross and lengthy to post here):

> Healthy Oakland Teens Project
> 1995-1996 Curriculum
>
> Peer-Led AIDS Prevention Curriculum
> Teen-led Sessions
>

> 7. Condoms
>
> Review of Session 6
>
>Here's a quick review of what we did last week. In Session 6, we worked on
>improving communication.We talked about using "I" messages to state how >you feel about
something and what you would like to change. We also >worked on >different ways of saying "no"
to someone who is putting >pressure on you.
>
> Objectives
>
> 1.Get comfortable talking about condoms.
>
> [Activity A: Issues - 10 min.]
>
> 2.Learn the steps for using condoms correctly.
>
> [Activity B: Condom Line-Up - 10 min.]
>
> 3.Explain and demonstrate the steps for using condoms.
> 4.Find out where you can go for counseling, health care, and condoms.
>
> [Activity C: Condom Demo & Resources - 20 min.]
>
> Materials:
> Activity A: Issues
> "Discussing Condoms" sheets
> Activity B: Condom Line-up
> "Condom Line-up" cards
> Activity C: Condom Demo
> Condom Display Board
> Condoms
> Plastic models
> Small tubes of Vaseline
> Tissues
> Small garbage bags
> "Resources" sheets
>
> A. Issues
> Objectives
>
> 1.Get comfortable talking about condoms.

etc.....
(Text COM:1747294) ————————————

8.3 Comments from a simple South Indian.

Text COM:1803375 (4 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)
Date: 27-Oct-98 15:40
To: GHQ [446]
To: btb@georgian.net (sent: 27-Oct-98 15:46)

Subject: CON/WHO- Condom-promoting web site Madhusudani is involved with
———————————————

Govinda Govinda Govinda! What is THIS??? Is this what MRDD is involved with??? My God!

yhs vgd
(Text COM:1803375) ———————————

8.4

Text COM:1768809 (136 lines)
From: Basu Ghosh (das) ACBSP (Baroda - IN)
Date: 14-Oct-98 19:41
To: Umapati Swami [5399] (received: 15-Oct-98 09:49)
To: Vipramukhya Swami (TP Bhaktivedanta Manor - UK) [31290]
Bcc: GHQ [333]
Subject: Homo sex marriages & Chakra (?)
———————————————

——— Forwarded Message ———
Date: 14-Oct-98 03:54
Subject: WHO: MR and Homo sex marriages
———————————————

>Date: Tue, 13 Oct 98 17:11 -0700
>From: <Devarsi.Muni.VMS@com.bbt.se>
>Reply-To: Devarsi.Muni.VMS@com.bbt.se, Granddisciples@com.bbt.se
>To: "COM: Granddisciples (of Srila Prabhupada)" <Granddisciples@com.bbt.se>
>[Text 1766134 from COM]
>
>Dear Granddisciples,
>
>Please accept my humble obeisances,
>All Glories to Srila Prabhupada!
>
>In regards to Mother Madhusudani Radha dd's comment about sexual orientation I would like to make the following comments, after which I will not bring up the subject again.
>
>I sense that no one hear believes that Mother Madhusudani's comments are >worth commenting upon.
>
>I can hardly believe that this is the case.
>
>Mother Madhusudani has written on CHAKRA that she thinks that ISKCON >should someday open itself up to homosexual marriages. Then she says here >that she thinks that there should be no discrimination against someone
>based on their sexual orientation.
>
>It is not "sexual orientation," it is homosexuality!
>
>Is this acceptable? Do you really all agree with this?
>
>You may think that this does not concern the granddisciples confernce, but >when one of the co-organizers of this conference has made such statements,
>it becomes our business.

>
>Many of you here do not want a debate of women's rights issues to over
>take this conference.
>
>I fully agree.
>
>But I am not discussing women's rights here, unless someone thinks that "sexual orientation" is an aspect of women's rights.
>
>I am talking about the subtle acceptance of homosexuality in this spiritual movement. Stop for a moment and think about that.
>
>Mother Madhusudani is a respected devotee. She writes on Chakra,
>organizes conferences on COM and is a role model for many devotees. When >she says something, many people listen.
>
>I will stick my neck out here and say that I do not think that she has any
>sastric support for her comments and should be much more careful about
>what she says.
>
>She is a senior devotee to me, and I offer her all respects, but how can she
>go around making such remarks?
>
>Yes, I am subject to the fault of fault finding. Perhaps I debate too much
>with the ritviks, and have caught this mood from them. Perhaps I am just
>guilty of my own accord, and can blame no one but myself.
>
>I apologize for this great fault of mine, and take this opportunity to offer
>my very humble obeisances to all of the assembled devotees here, and
>everywhere. You are the shining lights of mercy in an otherwise dark world.
>
>That being honestly said, I must still speak out against what I see as a
>problem. A problem that needs to be reformed.
>
>Once again, I sincerely apologize for my fault finding, and I hope that you
>all are willing to forgive me while I try to raise my consciousness.
>
>But I do not apologize for saying that this support for the homosexual
>lifestyle, whether subtle or overt, is a nonsense idea, and that Mother
>Madhusudani should not be promoting such a concept.
>
>your servant
>Devarsi Muni dasa

Dear Maharajas,

Namonamaha. Jaya Srila Prabhupada!

If Bhishma Pitamaha & Dronacharya were guilty by association with Duryodhana, I beg to inquire as the possible result of your "association" (via the Chakra management team) with a Mataji who is propagating the above mentioned "siddhanta"?

No, none of us are perfect: I am a most fallen, bhogi, householder. Admitted. Despite all my

disqualifications...

As your disciple, (old buddy, old pal) Vipramukya Maharaj, wrote above:

>Mother Madhusudani is a respected devotee. She writes on Chakra,
>organizes conferences on COM and is a role model for many devotees. When >she says
something, many people listen.

As one sannyasi recently wrote me:

>Weird. Our society gets weirder by the day.

I hope chakra doesn't become "wierd" too.

Sorry for disturbing you Maharajas, but this IS disturbing news.

dasabhas,
Basu Ghosh Das
(Text COM:1768809) ————————————

8.5

Letter COM:1771008 (180 lines)
From: Madhusudani Radha (dd) JPS (Mill Valley - USA)
Date: 15-Oct-98 14:43
To: Basu Ghosh (das) ACBSP (Baroda - IN) [6674] (received: 15-Oct-98
Cc: Devarsi Muni (das) VMS (Crescent City, CA - USA) [765] (received:
Cc: btb@georgian.net
Bcc: GHQ [339] (sender: Basu Ghosh (das) ACBSP (Baroda - IN))
Subject: Homo sex marriages & Chakra (?)
————————————————————

Dear Bhasu Ghosh Prabhu,

If you ever want to know what I do and do not advocate for, please ask me
instead of perpetuating rumors. Your behavior is most disappointing.

Dear Devarsi Muni and Sita,

Just to clarify, you are not allowed to leak texts from the grandisciples'
conferences with other non-members. This is one such reason. People who
see only isolated texts easily misunderstand. I had already explained in a
follow up text on the conference that I don not advocate for homosexual
marriages and that I don't believe in any illicit sex. I had also clarified that no article advocating for such practices was ever published on Chakra, but since Bhasu Ghosh is not a member, how was he supposed to know?

In the case you were not involved in the leak, please just take this letter
as a re-statement of the conference rules and as a reminder to check directly before perpetuating rumors.

This is like the operator game we all played in 3rd grade - I would have
hoped all of us would have moved on since then - unfortunately that does
not seem to be the case.

Ys,
Madhusudani

8.6

Letter COM: (28 lines)
From: xyz
Date: 19-Oct-98 10:27
Subject: Homo sex marriages & Chakra (?)
———————————————

MR wrote:

>Dear Devarsi Muni and Sita,
>
>Just to clarify, you are not allowed to leak texts from the grandisciples'
>conferences with other non-members. This is one such reason. People who
>see only isolated texts easily misunderstand.

Why doesn't she practice what she preaches then?

>I had already explained in a follow up text on the conference that I don not >advocate for homosexual marriages and that I don't believe in any illicit sex.

See, she says "I do not *advocate for* homosexual marriages! If she didn't believe in any illicit sex, what are her parameters- she has 2 kids from 2 different men after which she married a devotee (another divorcee) and is now seeing Advaita! Is that licit? She'll say she has her guru's approval though, which he has confirmed, what to do?!

One more question, did Vipramukhya Swami forward her Basu Ghosh Pr's letter* or was MR a direct receiver?

*>> Dear Maharajas,
>>
>> Namonamaha. Jaya Srila Prabhupada!
>>
>> If Bhishma Pitamaha & Dronacharya were guilty by association with...
(Text COM:) ————————————

8.7

Text COM:1787396 (74 lines)
From: Shyamasundara ACBSP
Date: 20-Oct-98 20:33
To: GHQ
Subject: FYI reform ideas

———————————————
——— Forwarded Message ———

not sure if I sent you this. (btw, I never attacked her character)

Ys, Sdd

>Date: Wed, 14 Oct 98 17:23 +0200
>From: <Madhusudani.Radha.JPS@com.bbt.se>
>Reply-To: Madhusudani.Radha.JPS@com.bbt.se, Granddisciples@com.bbt.se
>To: "COM: Granddisciples (of Srila Prabhupada)" <Granddisciples@com.bbt.se>
>Subject: Re: reform ideas
>Lines: 35
>[Text 1768057 from COM]
>
>Bhadra Balaram wrote:
>>First of all if she thinks like this then it's a plain nonsense. Period.
>
>No first of all, if someone on this conference says "what another person
>thinks" I think we need to stop the discussion and ask that person what
>s/he *really* thinks - or if they care to clarify.
>
>We can not take 2nd or 3rd hand descriptions of other people's thoughts >and beliefs as absolute truths.
>
>Secondly, as I have stated many, many times before, my persaonal beliefs
>are my personal beliefs. They are no one's business. What we are >discussing here is advocacy and I've already clarified that I am not >advocating for homosexual marriages. Anyone who says I am is lying plain >and simple.

>>Although I don't think you said something wrong (since you quoted >>CHAKRA)>
>
>Again, as Ananta Prabhu so correctly pointed out, we can not take >someone's words that a reference is correct. So please don't perpetuate this >notion that I wrote an article for Chakra in which I called for ISKCON to
>institutionalize gay marriages. I did not. You should all know that it would
>not have been published on Chakra if I had. As Jahnu correctly pointed out, >scriptures would not allow us to do so and thus it would be against Chakra's >editorial policy.
>
>I know this subject matter is closed, but I had to clarify the above
>misunderstandings. Sita and Devarsi Muni's texts attacked me character and >could not stand unopposed.
>
>I will not write anything further on this topic on this conference unless
>again attacked.
>
>Ys,
>Madhusudani

8.8

Text COM:1803292 (16 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)

Date: 27-Oct-98 15:20
To: GHQ [433]
To: btb@georgian.net (sent: 27-Oct-98 15:26)
Reference: Text COM:1761760 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: IWC text- MR gives a classic reply
———————————————

> > This is not the International Society of Chanakya Consciousness or of
> > Manu consciousness. It's the International Society of Krsna Consciousness
> > and we follow in the footsteps of our Founder-Acarya Srila Prabhupada.

We not only follow his footsteps but we also DO what he SAID. I am a servant of Prabhupada's VANI!

What can I do? Prabhupada, my life and soul, quotes Chanakya and insists EVERYTIME he discusses about dependence of women, he quotes Manu. What can I do????? I follow Prabhupada. Whatever he says, I will do. If he quotes Manu, I will also quote Manu. If he quotes Chanakya, I will also quote Chanakya. I FOLLOW IN THE FOOTSTEPS OF OUR FOUNDER ACHARYA SRILA PRABHUPADA and no one else.

yhs vgd
(Text COM:1803292) ———————————

8.9 Evasive answer by Mother Madhusudhani Radha dd when asked about homosexual marriage.

>Date: Thu, 10 Dec 98 23:45 -0800
>From: <Madhusudani.Radha.JPS@com.bbt.se>
>To:<Mataji.Council@com.bbt.se>, <Social.and.Economic.Development@com.bbt.se>, <Varnasrama.development@com.bbt.se>
>Subject: an early x-mas present for Sita
>
>At 6:55 -0800 12/10/98, Sita prabhu wrote:
>
>>I'm sorry, Madhusudani, but my husband didn't say anything about >>initiated homosexuals having illicit sex. Maybe you can clarify whether or >>not you said or didn't say you felt homosexuals should be allowed to live as
>>married couples within ISKCON and whether or not you still hold this view?
>
>I'm starting to feel flattered that you care sooooo much about my opinion
>on this matter, dear Sita. So after over a year of ignoring your question,
>I've decided to finally break my long silence and let you know how I feel
>about this topic (hope the suspense isn't killing you).
>
>The first part of my answer is that I really don't care how other devotees
>conduct their private lives as long as they are not abusing another living
>being. I have a hard enough time worrying about my own spiritual life to
>even spend a second on what two consenting adults do in private.
>
>If two devotees (of any gender) care about each other and want to live
>together to support each other emotionally and spiritually (please note
>there is not one single word about sex here), I have no problem with that.
>If they want to refer to themselves as partners, roommates, husbands, >wives or whatever, that is

their business. Why should I let it bother me?
>
>It's very difficult to remain strong in spiritual life by yourself. If someone is >fortunate enough to find another human being, whom they care about and who wants to help them in that endeavor, I don't feel like I have the right to protest simply because of what *might* be going on in the privacy of their home. It's none of my business and if I start meditating on all the possible illicit activities in which other people may be engaging, it's only going to hurt my own spiritual life. So I don't.
>
>That's it. Now you know. This is how I felt 5 years ago and how I feel
>today.
>
>Ys,
>Madhusudani dasi
>ps. I don't know what you mean by "in ISKCON". If you're referring to
>within temples then the above obviously does not apply. Temples have very
>strict rules for its members, which need to be followed.

8.10 Madhusudhani Radha dd and her current lover Advaita Prabhu Dasa harrass the Boston Temple president.

We have removed the ">" because of a surfeit of them. For the readers information Advaita Prabhu Dasa (Advaita) is MRdd's current lover. We do not know what better way to describe him considering that she is still currently married to Sriman Maitreya Prabhu. Mother Madhusudani Radha dd and Advaita Prabhu Dasa are of the opinion that it is important for ISKCON to conform to the expectations of modern secular society. Since modern society has embraced atheistic principles of feminism then ISKCON should also. If we don't then we run the risk of being called sexist, and we will not attract "intelligent" women to the movement. This of course implies that since MRdd was attracted to the movement in its current "sexist" form as given us by the Acaryas that she and the thousands of women like and Mother Kunti, Mother Draupadi, Mother Gandhari, etc, all famous ladies of the Vedic literature are all less intelligent than the modern women of Kali-yuga.

Letter COM:1674089 (223 lines)
From: Internet: btb@georgian.net
Date: 09-Sep-98 20:15
To: Shyamasundara (das) ACBSP [4326]
Subject: something of interest

Some recent texts from IWC by Madhusudani and Advaita concerning the Boston temple and president, also a note from and to M. XYZ to and from the Boston TP....

MRdd writes:
Dear IWC members,

I had the fortune of spending Radhastami at the beautiful ISKCON temple in Boston, MA. The Deities were all wearing gorgeous new flower outfits and the feast was great. However, one thing detracted from the experience; Boston is one of the few US temples in which the women still stand in the back. Following the feast I spoke with Sadhusangananda, the Boston TP about this. I also spoke about it with Advaita Prabhu who has had similar experiences when bringing Harvard students to the temple. Advaita Prabhu felt strongly enough to send Sadhusangananda Prabhu a letter about this issue, which I am posting below. This is a very important time in ISKCON. Reform proposals are being widely circulated. Let's take advantage of this golden opportunity and

make this a true reform that also includes profound changes in the way women are treated in our society.

Thoughts?

Advaita Prabhu Dasa writes:
Subject:
Date: Fri, 4 Sep 1998 12:59:53 -0400 (EDT)
From: Edwin Bryant <ebryant@fas.harvard.edu
To: Maria Ekstrand <ekstrand@slip.net
CC: sadhusangananda.hks@com.bbt.se

Dear Sadhuji,

All glories to Guru and Gauranger. I understand that Madhusudani, who is receiving a copy of this message, spoke to you about allowing women to share the front of the temple room instead of at the back. I thought perhaps this would be an appropriate time for me to share some feedback with you from my students from Harvard whom I have brought (and will be bringing) to the temple. I think such feedback is essential because Srila Prabhupada was most keen to target the student community and spread KC amongst the educated class of people. He was especially proud of, and committed to, attracting scholars and students and I think it is very questionable whether the devotees have fulfilled that desire on any significant scale.

First let me note that the students loved the deities, the kirtan and the prasadam. If you want their feedback on the classes then I will share that with you separately. But the one comment that everybody seemed to make was the sexist culture of the temple and this is what I wanted to share with you on this occasion. This feature was not at all appealing to the students. I should hastily add that this did not just negatively impact the female students, but the male ones as well. Students nowadays are thoroughly schooled in the principals of male/female equality and any kind of a sexist culture where women are relegated to positions of inferiority or secondary status is completely unacceptable to both men and women. In my opinion, KC will never make a serious impact in the lives of the intelligent class as long as such attitudes remain in operation.

Devotees sometimes try to substantiate such a culture by selective quotes from Prabhupada. In so doing they often by pass other quotes from Prabhupada wherein he empowered his women disciples to do everything they were inspired to do and accepted them as good as the men on all accounts. They also ignore the fact that men and women used to share half the temple room in a left/right (as opposed to back/front) fashion in the early days before the sannyasi culture became prominent and relegated them to the back. They also used to give classes and lead kirtans until some of the the 'renounced' sannyasis objected. We know what has happened to most of those sannyasis.

It is my belief that Prabhhupada himself would have modified his statements on women (as he modified other statements that he made according to time and place) if he was made aware of the devastating

effect ISKCON's sexist culture has had on the ability to spread KC. But that is just my personal belief and perhaps not of interest to most people. What should be of more interest to ISKCON devotees, is that the North American GBC have perceived the negative effect of sexist practices and resolved that men and women should split the temple room in a vertical, as opposed to horizontal fashion. I urge you to accept this resolution. I also urge you to strongly encourage the women devotees to give class. Regularly. If they initially are hesitant to do so it is because they have been disempowered for so long.

A final point is that on occasion temple presidents have asked the women resident in the temples what they would prefer in this regard. Sometimes these women, either out of extreme purity of devotion or extreme social conditioning, opt to maintain the status quo. Such superficial surveys do not take into account the numerous other women who perhaps have already previously left the temple because they could not tolerate such an atmosphere. It does not take into account the numerous women who were not attracted to move in in the first place. And it does not take into account the number of women who might never have moved in but might nonetheless have been interested in KC in a more general way, but were disturbed by such features. I can assure you that these must be legion just from the feedback I get from my own students. It is impossible to calculate the negative effect on the ability of KC to become a more mainstream form of religious life.

I read your proposal on ISKCON reform which you sent to CHAKRA and was impressed by the very valuable insights you articulated therein, so I know you are very concerned about the future of the ISKCON mission. Since you are in a position of power, it is to you that we must address ourselves on issues that some of us consider to be of paramount importance in the spreading of KC in the West. Let the women take up half the temple room and strongly encourage them to give *regular* class (ie not the odd token women every once in a while). If the temple room is too small to be split in the middle, let the women go in the front. This is the system in all the temples in India: the women are allowed to swarm into the front before the deities. It is also in keeping with notions of chivalry in our own western cultures.

I am inviting Madhusudani to post this message onto the International Women's Conference, along with your response, so that this is not just limited to the sharing of opinions between two individuals, but can be discussed by a larger concerned audience. I would like to post it to Niranjana Swami as well as Premananda if you would kindly give me their e-mail addresses. Such discussions are of vital importance at this vulnerable time in ISKCON.

Hare Krsna. YS APD

XYZ writes:
In this letter, Sadhusangananda prabhu is replying to my letter to him.

<<<<I beleive that our own lack of apreciation of the eternal sva dharma of both women and men is an actual impediment to the spreading of Krsna Conciousness to the women of the West, not the application of modern

so-called standards of equality between men and women.

I fully agree: A properly situated and normal, happy householder couple is
A very impressive and convicing representative of KC to many people. So is a
happy brahmacari or a renounced sannyasi.

<< On the absolute plane, we are all spirit souls but while in this body,
we should follow the intruction manual that came along with it.

Srila Prabhupada confirms this over and over in his books, conversations,
etc. but some men and ladies can simply not accept it. Interestingly, they
are the same ones who generally have no taste in harinam, the Bhagavatam,
japa, etc.

<<There are several discussions on this particular topic on another
conference, Dharma of Women, I would like to invite you to take part in
this conference. Let me know if you would like to be added as a member.
ys XYZ dd

Sadhusangananda responds:
Answer below:

Dear XYZ dd,

Please accept my humble obeisances.
All glories to Srila Prabhupada.

Thank you very much for your letter. I have heard about the "Dharma of
Women" conference recently and was very happy to hear that such a
Conference exists. As far as I can see, there is a growing body of women who are tired of militant feminists telling them how they have to cause revolutions in
The temples. The Boston temple is one of the most dynamic and happy temples in
the world, and the militant attack (the letters on the conference you
mentioned were 'nothing' compared to the latest hate letter from the German
mataji council.

The ironic thing is that I am fighting for matajis getting proper respect,
being fully accepted as authorities in case they are department heads etc.
for as long as I can think of. Although I am a brahmacari, I have helped
many matajis over the years to find a suitable husband, get trained in KC
etc. Nevertheless, feminists love to attack me in any way they can - must
be my karma.

I humbly requested Advaita and Madhusudhani to stop their inappropriate and
non-sensical attack in public because I have to presently take care of a
legal aspects + spiritual counseling of a mataji who has terminal cancer.
On top of that I have my hands full with counseling disciples of Harikesa
prabhu + tons of other managerial and preaching duties. Despite my pleas,
they simply continued to mercilessly harrass me and the Boston temple.

The situation here in Boston is very simple: the temple room is so narrow
that a side by side solution doesn't work. No one ever complained about it.
No GBC, no senior mataji, not even the few matajis with feminist tendencies
that came through here in the past few years. Even though our ladies are

requested to stand side by side during Deity greetings (because there is no dancing during that time, and therefore no problem) they tend to stand a little further in the back. The men here don't really mind if there are aggressive ladies who ostentatively try to come up front - they simply tolerate without thinking much about it.

Re. matajis giving class: As soon as there are qualified matajis present, We generally invite them immediately to give class. Our own matajis here are not only mostly young devotees but not inclined at all to give class.

Re. my membership in the conference: Personally, I do not think that I Could contribute very much philosophically in the Dharma conference - but I'd like to be added as a receiver for the sake of learning. Since I am planning to close down my COM account, I am not certain though whether I can receive texts on my AOL account (Sadhu1008@aol.com). Although I am usually overburdened with work, I would still try my best to read the texts posted there simply because I am attracted by dharma.

Thank you for your kind letter.

I hope this meets you well.

Y.s.

(Text COM:1674089) ————————————

Section 9
Mary Wollstonecraft and Others

9.1 This woman considers all men as soulless torturers of women.

Text COM:1741665 (138 lines) [W1]
From: Krishna Kirti (das) HDG (Baltimore - USA)
Date: 03-Oct-98 19:24
To: GHQ [136]
Comment: Text COM:1742026 by Shyamasundara ACBSP
Subject: OPN Mary Wollstonecraft, the pioneer of the modern feminist movement
————————————

For those interested, I would like to point out that much (if not all) of our modern feminist thinking has strong roots in Mary Wollstonecrafts “Vindication of the Rights of Woman.” c. 1792. Mary Wollstonecraft
(henceforward MW) was the mother of Mary Shelley, the author of “Frankenstein.” I would recommend anyone who wants a better understanding of modern feminist thought to read MW’s Vindication.

I have included below some quotes from MW’s Vindication. Although some of them may appear quite demonic, when seen in context, they are not to be
taken simply as incoherent outburst of a frustrated woman. Rather, she had

an exceptional sharp mind; her presentation of her thesis was so potent that her book created general indignation wherever it was sold. The effect was such that other authors used to write about how young women who read MW's Vindication became completely immoral.

Her book is a reaction to the hypocritical morality of the time–materialism sanctioned by society and by religion. Implicit in her thesis is that somehow it has come to pass that man has been ordained by providence to predominate over women. She admits that this is indeed the fact, but then she also concludes that women can be freed of being the slaves of man's lecherous cravings through education. In fact, in stark contrast to what feminism has become today, she observes (but doesn't persue the idea to it's logical conclusion) that only those who abstained from associating with the opposite sex were truly virtuous:

> In tracing the causes that, in my opinion, have degraded woman, I have
> confined my observations to such as universally act upon the morals and
> manners of the whole sex, and to me it appears clear that they all spring
> from want of understanding. Whether this arise from a physical or
> accidental weakness of faculties, time alone can determine; for I shall not
> lay any great stress on the example of a few women 14 who, from having
> received a masculine education, have acquired courage and resolution; I
> only contend that the men who have been placed in similar situations,
> have acquired a similar character—I speak of bodies of men, and that men
> of genius and talents have started out of a class, in which women have
> never yet been placed. (Vindication Ch. 4 para 81)

Earlier in the chapter she quotes Lord Bacon in a similar vein:

>When I treat of the peculiar duties of women, as I should treat of the >peculiar duties of a citizen or father, it will be found that I do not mean to >insinuate that they should be taken out of their families, speaking of the >majority. 'He that hath wife and children,' says Lord Bacon, 'hath given >hostages to fortune; for they are impediments to great enterprises, either of >virtue or mischief. Certainly the best works, and of greatest merit for the >public, have proceeded from the unmarried or childless men.' I say the >same of women. But, the welfare of society is not built on extraordinary >exertions; and were it more reasonably organized, there would be still less >need of great abilities, or heroic virtues. (Vindication Ch. 4 para 39)

But again, she doesn't pay this thought much regard in her book, instead, she postulates that the very education that trains a woman to be devoted to her husband, to gratify his every base desire, is the cause of her loss of dignity and her misery:

> Noble morality! and consistent with the cautious prudence of a little soul
> that cannot extend its views beyond the present minute division of
> existence. If all the faculties of woman's mind are only to be cultivated as
> they respect her dependence on man; if, when she obtains a husband she
> has arrived at her goal, and meanly proud is satisfied with such a paltry
> crown, let her grovel contentedly, scarcely raised by her employments
> above the animal kingdom; but, if she is struggling for the prize of her high > calling, let her cultivate her understanding without stopping to consider
> what character the husband may have whom she is destined to marry. Let > her only determine, without being too anxious about present happiness, to

> acquire the qualities that ennoble a rational being, and a rough inelegant
> husband may shock her taste without destroying her peace of mind. She
> will not model her soul to suit the frailties of her companion, but to bear
> with them: his character may be a trial, but not an impediment to virtue.
> (Vindication Ch. 4 para 51)

The last part of the paragraph is somewhat inspiring, actually. However, her view of education is the same as those of the materialistic men she is speaking out against. Ultimately, at the end of her treatise, she recommends that social and civil parity will ameliorate women's miseries:

> Asserting the rights which women in common with men ought to contend
> for, I have not attempted to extenuate their faults; but to prove them to be > the natural consequence of their education and station in society. If so, it is > reasonable to suppose that they will change their character, and correct
> their vices and follies, when they are allowed to be free in a physical,
> moral, and civil sense. (Vindication, Ch 13 para 75)

And to end her book, she portrays men in a society of social disparity as soulless torturers.

> Let woman share the rights and she will emulate the virtues of man; for
> she must grow more perfect when emancipated, or justify the authority
> that chains such a weak being to her duty.—If the latter, it will be
> expedient to open a fresh trade with Russia for whips; a present which a
> father should always make to his son-in-law on his wedding day, that a
> husband may keep his whole family in order by the same means; and
> without any violation of justice reign, wielding this scepter, sole master of
> his house, because he is the only being in it who has reason:—the divine,
> indefeasible earthly sovereignty breathed into man by the Master of the
> universe. Allowing this position, women have not any inherent rights to
> claim, and by the same rule, their duties vanish, for rights and duties are
> inseparable. (Vindication Ch. 13 para 76)

Sound familiar?

In effect, because MW (who in argument resembles our present day ISKCON feminists) doesn't have a spiritual alternative, her recommendations that women liberate themselves from male dominence by civil parity, only creates further problems. The reason is simple: socially, physically, mentally, men and women are different.

Today, America and the rest of the world is experiencing the fruit of Mary Wollstonecraft's fundamentally flawed ideas. Replacing mammon with mammon has only resulted in further misery. America's current president is an excellent example. In the name of non-discrimination, women who thought they could rub shoulders with men have forgotten what happens when a woman "rubs" a "man's shoulders." The results have been infamy, insult, dishonour, and broken marriages.

MW takes it for granted that men (except for those who avoid women altogether) are only after sense gratification and that women are only a means to this end. Although she speaks of the need for women to acquire an education for the purpose of attaining "higher" goals, she does not specify what those "higher" goals are, except that women should have civil freedom

(read “gratification”) equal to that of a man. This is also what feminists (ISKCON or otherwise) instinctively assume.

Therefore, in order for our presentation to to take the the wind out of feminist sails, it must stress on the Vedic ideal of restraint in all statuses of life. Although men are seemingly given more social freedom and privilege, it has to be shown that it is not for his sense gratification. If a man is not acting for his own gratification (which can also be construed as acting for prestige, name, fame), then where is the question that women are being exploited?

ISKCON femists assume that those who are advocating the strict adherance to varnashram prinicples are doing so to exploit women–therefore they reject varnashram.

Your servant, Krishna-kirti das
(Text COM:1741665) ————————————

9.2 Feminist critique

Text COM:1742194 (26 lines) [W1]
From: Krishna Kirti (das) HDG (Baltimore - USA)
Date: 04-Oct-98 02:41
To: GHQ [159]
Subject: FYI From <alt.feminism> on the USENET Nothing important.
————————————————

> On UK National News it has been announced that scientists have discovered
> a gene which it claims is responsible for the “Maternal Instinct” in women.
> Also Newsnight on BBC TV had a frank discussion on the implications by
> Jeremy Paxman, a well respected and incisive british TV journalist - a
> feminist writer who struggled to explain away the findings with mutterings
> about “environmental socialisation” had a hard time countering the
> overwhelming implication’s of this discovery. The explanations for those
> women who have claimed and shown a lack of maternal instinct could now
> be scientifically explained if it is found that they either don’t possess this
> gene or it it is in any way “damaged”. Other implications explored were that
> the so-called “glass ceiling” much harped upon by certain feminists,
> especially in regard for the apparent failure of women to penetrate the
> upper levels of management - particularly at CEO level despite ALL the
> initiatives to make workplaces more “woman friendly” - is now likely as a
> result of fall offs for the purpose of fulfilling maternal desires [i.e. having
> and looking after children].

> This research is BAD news indeed for those who have tried to convince that
> “socialisation” is the prime influence in gender and human behaviour. I
> expect to see fireworks as this research becomes more widely known and
> the implications are digested.
>
> Phil
(Text COM:1742194) ————————————

9.3

Text COM:1758534 (7 lines)
From: Shyamasundara ACBSP
Date: 09-Oct-98 02:40
To: GHQ
Subject: SHA FYI Chanakya on women leaders
———————————————

"Countries which have no leaders in them perish, as do those with many leaders, women leaders or child leaders.

One should not stay in a country, which is leaderless, has many leaders, a woman leader or a child leader."

Chanakya Rajaniti Sastra.
(Text COM:1758534) ————————————

9.4

Text COM:1763235 (56 lines)
From: Shyamasundara ACBSP
Date: 12-Oct-98 20:55
To: GHQ
Subject: SHA PRS MAle body superior to womans for spiritual life
———————————————

TRANSLATION
"A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon maya in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.

PURPORT
From this verse it appears that a woman is also supposed to have been a man in his (her) previous life, and due to his attachment to his wife, he now has the body of a woman. *Bhavagad-gita* confirms this; a man gets his next life's birth according to what he thinks of at the time of death. If someone is too attached to his wife, naturally he thinks of his wife at the time of death, and in his next life he takes the body of a woman. Similarly, if a woman thinks of her husband at the time of death, naturally she gets the body of a man in the next life. In the Hindu scriptures, therefore, woman's chastity and devotion to man is greatly emphasized. A woman's attachment to her husband may elevate her to the body of a man in her next life, but a man's attachment to a woman will degrade him, and in his next life he will get the body of a woman. We should always remember, as it is stated in Bhavagad-gita, that both the gross and subtle material bodies are dresses; they are the shirt and coat of the living entity. To be either a woman or a man only involves one's bodily dress. The soul in nature is actually the marginal energy of the Supreme Lord. Every living entity, being classified as energy, is supposed to be originally a woman, or one who is enjoyed.
****** In the body of a man there is a greater opportunity to get out of the material clutches; there is less opportunity in the body of a woman. *********
In this verse it is indicated that the body of a man should not be misused through forming an attachment to women and thus becoming too entangled in material enjoyment, which will result in getting the body of a woman in the next life. A woman is generally fond of household prosperity,

ornaments,
furniture and dresses. She is satisfied when the husband supplies all these
things sufficiently. The relationship between man and woman is very
complicated, but the substance is that one who aspires to ascend to the
transcendental stage of spiritual realization should be very careful in
accepting the association of a woman. In the stage of Krsna consciousness,
however, such restriction of association may be slackened because if a man's
and woman's attachment is not to each other but to Krsna, then both of them
are equally eligible to get out of the material entanglement and reach the
abode of Krsna. As it is confirmed in Bhavagad-gita, anyone who seriously
takes to Krsna consciousness-whether in the lowest species of life or a
woman or of the less intelligent classes, such as the mercantile or laborer
class-will go back home, back to Godhead, and reach the abode of Krsna. A
man should not be attached to a woman, nor should a woman be attached to a man. Both man and
woman should be attached to the service of the Lord. Then there is the possibility of liberation
from material entanglement for both of them. (SB 3.31.41)

———————————

We note that that Srila Prabhupada didn't say it is just true of old India thousands of years ago, but it is a general principle that is always true. Also he doesn't specify whether it is a sudra or brahmana, just male versus
female. So even in a lower caste the male's body will have a higher adhikara
than the female of similar community.
(Text COM:1763235) ————————

9.5

Text COM:1765044 (20 lines)
From: Shyamasundara ACBSP
Date: 13-Oct-98 10:13
To: GHQ
Subject: SHA Wife not to compete with husband
———————————————————

TRANSLATION
Therefore please accept her, O chief of the brahmanas, for I offer her with
faith and she is in every respect fit to be your wife and take charge of your household duties.

PURPORT
The words grhamedhisu karmasu mean "in household duties." Another word is also used here:
sarvatmananurupam. The purport is that a wife should not
only be equal to her husband in age, character and qualities, but must be
helpful to him in his household duties. The household duty of a man is not to satisfy his sense
gratification, but to remain with a wife and children and at the same time attain advancement in
spiritual life. One who does not do so is not a householder but a grhamedhi. Two words are used
in Sanskrit literature; one is grhastha, and the other is grhamedhi. The difference
between grhamedhi and grhastha is that grhastha is also an asrama, or
spiritual order, but if one simply satisfies his senses as a householder, then he is a grhamedhi. For
a grhamedhi, to accept a wife means to satisfy the senses, but for a grhastha a qualified wife is an
assistant in every respect for advancement in spiritual activities. It is the duty of the wife to take
charge of household affairs ***** and not to compete with the husband. *****

A wife is meant to help, but she cannot help her husband unless he is

completely equal to her in age, character and quality. (SB 3.22.11)
(Text COM:1765044) ———————————

9.6

Text COM:1765045 (38 lines)
From: Shyamasundara ACBSP
Date: 13-Oct-98 10:22
To: GHQ
Subject: SHA Wife should tolerate husband even if he is wrong.
———————————————

TRANSLATION
O Vidura, Devahuti served her husband with intimacy and great respect, with control of the senses, with love and with sweet words.

PURPORT
Here two words are very significant. Devahuti served her husband in two ways, visrambhena and gauravena. These are two important processes in serving the husband or the Supreme Personality of Godhead. Visrambhena means "with intimacy," and gauravena means "with great reverence." The husband is a very intimate friend; therefore, the wife must render service just like an intimate friend, and at the same time she must understand that the husband is superior in position, and thus she must offer him all respect. A man's psychology and woman's psychology are different.

As constituted by bodily frame, a man always wants to be superior to his wife, and a woman, as bodily constituted, is naturally inferior to her husband.

Thus the natural instinct is that the husband wants to post himself as superior to the wife, and this must be observed. Even if there is some wrong on the part of the husband, the wife must tolerate it, and thus there will be no misunderstanding between husband and wife.

Visrambhena means "with intimacy," but it must not be familiarity that breeds contempt. According to the Vedic civilization, a wife cannot call her husband by name. In the present civilization the wife calls her husband by name, but in Hindu civilization she does not. Thus the inferiority and superiority complexes are recognized.

Damena ca: a wife has to learn to control herself even if there is a misunderstanding. Sauhrdena vaca madhuraya means always desiring good for the husband and speaking to him with sweet words.

A person becomes agitated by so many material contacts in the outside world; therefore, in his home life he must be treated by his wife with sweet words. (SB 3.23.3)
(Text COM:1765045) ———————————

9.7

Text COM:1772331 (3 lines)
From: Bhakti Vikasa Swami
Date: 16-Oct-98 00:28

To: GHQ [341]
Comment: Text COM:1772370 by Internet: Jivan Mukta Dasa
Subject: from SB 4.21.27 purport
———————————————

Nor do atheists believe in the injunctions of the Vedas. According to them,
all the Vedic injunctions are simply theories that have no practical application in life.
(Text COM:1772331) ————————————

Section 10
Manu-samhita quotes

10.1 IWC tries to minimize Manu-samhita by presenting a few quotes and ignoring the many other quotes. The goal is to reconcile the apparent contradiction.

Text COM:1781511 (92 lines) [W1]
From: Shyamasundara ACBSP
Date: 18-Oct-98 23:24
To: GHQ
Subject: FYI Manu-samhita
———————————————

IWC tries to minimize Manu Samhita by presenting a few quotes. But there are many other quotes that they ignore. The goal is to reconcile both sides.

——— Forwarded Message ———
>——— Forwarded message ———
>Date: Fri, 16 Oct 98 13:59 -0700
>From: "COM: Vishaka (dd) ACBSP (Los Angeles, CA - USA)"
><Vishaka.ACBSP@com.bbt.se>
>To: WWW: Madhusudani Radha (Devi Dasi) JPS (Berkeley CA - USA)
> IWC (Internat. Women's Conference) <iwc@com.bbt.se>
>Subject: Re: Manu-samhita
>
>Basu Ghosh wrote:
>
>"Maharaj, I have read in a letter by one of the lady "leaders" (at least
>of a conference on COM) that this is the International Society of KC, not
>Manu Consciousness.
>
>Yet, in the above purport, SP *himself* (not Basu Ghosh Das, et. al) says that:
>"Manu-samhita" (& other dharma shastras) "are considered the standard
>books *TO BE FOLLOWED* by human society."
>
>Since it is clearly mentioned there that women's duties are in the home, it
>would be incorrect to deviate from that too much." (letter from Basu Ghosh)
>———————
>To get more of a perspective on the Manu-samhita, here are a few other
>texts in reference to it:
>
>"One who engages in full devotional service, who does not fall down in any

>circumstance, at once transcends the modes of material nature and thus
>comes to the level of Brahman."
>Prabhupāda: The designations are on the material platform according to
>the quality. But in the spiritual platform it is transcendental to material
>qualities. So when one becomes Krsna conscious there is no more distinction.
>Yogesvara: (translates)
>Swiss Man (2): (French)
>Yogesvara: He says this seems to be somewhat different from the
>traditional Hindu practice, since in the Manu-samhitā, for example,
>sūdras are not to be instructed.
>Prabhupāda: Yes, but we do not keep him sūdra. A devotee is no longer
>sūdra. We are creating brāhmanas. Just like these Europeans and
>Americans. They, according to Manu-samhitā, they are mlecchas, yavanas.
>But we are not keeping them mlecchas and yavanas. Just like these
>European and American boys. They are accepting the Vedic regulatives
>principles: no illicit sex, no meat-eating, no intoxication, no gambling. So
>they are no more sūdras or candalas. They are brāhmanas." (June 5, 1974,
> Geneva)
>
>and
>
>"Manu-samhitā is not religion. It is moral principles for conducting society.
>Religion is how to become devotee of Krsna. That is religion." (April 20, >1974, Hyderabad)
>
>and
>
>"There are twenty types of religious scriptures called dharma-sāstras,
>beginning with the Manu-samhitā and parāsara-samhitā, but herein it is
>stressed that although one may become free from the reactions of the most
>sinful activities by following the religious principles of these scriptures, this
>cannot promote a sinful man to the stage of loving service to the Lord. On
>the other hand, chanting the holy name of the Lord even once not only frees
>one immediately from the reactions of the greatest sins, but also raises one
>to the platform of rendering loving service to the Supreme Personality of
>Godhead, who is described as uttamasloka because He is famous for His
>glorious activities." (SB 6.2.11 purport)
>
>and
>
>"For karma-kānda there are eighty authorized scriptures, such as Manu-
>samhitā, which are known as dharma-sāstras. In these scriptures one is
>advised to counteract his sinful acts by performing other types of fruitive
>action. This was the path first recommended by Sukadeva Gosvāmi to
>Mahārāja Pariksit, and actually it is a fact that one who does not take to
>devotional service must follow the decision of these scriptures by pious acts
>to counteract his impious acts. This is known as atonement." (SB 6.1.7
>purport)
>—— End of forwarded message ——
(Text COM:1781511) ————————————

10.2

Text COM:1783257 (440 lines) [W1]

From: Shyamasundara ACBSP
Date: 19-Oct-98 10:46
To: GHQ
Subject: SHA Manu Samhita

Dear Maharajas and Prabhus,

Please accept my humble obeisances. All glories to Srila Prabhupada.

In reference to the recent attempt by Vishaka to marginalize the Manu Samhita I did a little research and looked in FOLIO. Here are a few of the 140 references that Srila Prabhupada made regarding Manu Samhita. Strange that SP would refer to such a marginal text so often if it was not important for KC. I have put noteworthy portions in CAPITALS for easy reference. We note that Vishaka has tried to minimize the Manu Samhita as simply a book of material affairs but as you will see in quotes below Srila Prabhupada states that the goal of Manu Samhita is Krsna Consciousness. He also states that the purpose of Manu Samhita is to create a favorable social situation, varnashrama dharma, by establishing laws which help people to be Krsna conscious. Instead the non-Aryan feminists want to scrap the Manu Samhita and introduce into ISKCON as law for us to follow, the UN bill of rights. This is complete non-sense. We have our Law Book already, Manu Samhita. Srila Prabhupada said in conversation with Professor Kotovsky, that it is valid in the past, present and future. It never becomes superannuated. It is always valid. The laws of Manu, SP states are of divine inspiration and perfect, not imperfect and based on vox populi like the UN charter. Even a person may be an Uttama Adhikari, still they don't break the regulative principles as enjoined in Manu Samhita. For example it is from Manu Samhita that our four regulative principles of No illicit sex, Meat eating, gambling and intoxication are drawn. Does Vishaka dd and the fems suggest that now because it has been revealed that the Manu Samhita "is only a dharma sastra" that it can be snubbed and its injunctions broken and not followed??????? That now we can eat meat, have sex indiscriminately, and booze it up in Las Vegas at the roulette wheel. Without following these regulated principles of the Manu Samhita we cannot become Krsna Conscious. Visaka dd is certainly treading a slippery slope leading to sahajiya tendencies. The fems are definitely in the sahajiya side.

If the purvas want law for protecting women then it is Manu that shall be our policy. Most of the 140 references to Manu Samhita were in reference to women. This should be stressed. Forget about the UN.

Shyama

TRANSLATION
O King, if you can give proper protection to the living beings in the material world, that will be the best service for me. When the Supreme Lord sees you to be a good protector of the conditioned souls, certainly the master of the senses will be very pleased with you.

PURPORT
The whole administrative system is arranged for the purpose of going back home, back to Godhead. Brahma is the representative of the Supreme Personality of Godhead, and Manu is the representative of Brahma. Similarly, all other kings on different planets of the universe are representatives of Manu. THE LAWBOOK FOR THE ENTIRE HUMAN SOCIETY IS THE MANU-SAMHITA, WHICH DIRECTS ALL ACTIVITIES TOWARDS THE TRANSCENDENTAL SERVICE OF THE LORD. Every king, therefore, must know that his responsibility in administration is not merely to

exact taxes from the citizens but to see personally that the citizens under him are being trained in Visnu worship. Everyone must be educated in Visnu worship and engaged in the devotional service of Hrsikesa, the owner of the senses. The conditioned souls are meant not to satisfy their material senses but to satisfy the senses of Hrsikesa, the Supreme Personality of Godhead. That is the purpose of the complete administrative system. One who knows this secret, as disclosed here in the version of Brahma, is the perfect administrative head. One who does not know this is a show-bottle administrator. By training the citizens in the devotional service of the Lord, the head of a state can be free in his responsibility, otherwise he will fail in the onerous duty entrusted to him and thus be punishable by the supreme authority. There is no other alternative in the discharge of administrative duty.

[Hear Srila Prabhupada points out that even Narada Rsi, the incarnation of Bhakti follows the Manu Samhita, shouldn't we? The purvas are trying to state that since they are now devotees and KC they don't have to follow "mundane" literature like the Manu Samhita. This is the sahajiya mentality is it not? Yet they want us to adopt the UN charter!!]

TRANSLATION
All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns.

PURPORT
Narada Muni wanted to draw King Pracinabarhisat's attention to the excesses of killing animals in sacrifices. It is said in the sastras that by killing animals in a sacrifice, one immediately promotes them to human birth. Similarly, by killing their enemies on a battlefield, the ksatriyas who fight for a right cause are elevated to the heavenly planets after death. IN MANU-SAMHITA IT IS STATED THAT IT IS NECESSARY FOR A KING TO EXECUTE A MURDERER SO THAT THE MURDERER WILL NOT SUFFER FOR HIS CRIMINAL ACTIONS IN HIS NEXT LIFE. ON THE BASIS OF SUCH UNDERSTANDING, NARADA MUNI warns the King that the animals killed in sacrifices by the King await him at his death in order to avenge themselves. Narada Muni is not contradicting himself here. Narada Muni wanted to convince the King that overindulgence in animal sacrifice is risky because as soon as there is a small discrepancy in the execution of such a sacrifice, the slaughtered animal may not be promoted to a human form of life. Consequently, the person performing sacrifice will be responsible for the death of the animal, just as much as a murderer is responsible for killing another man. When animals are killed in a slaughterhouse, six people connected with the killing are responsible for the murder. The person who gives permission for the killing, the person who kills, the person who helps, the person who purchases the meat, the person who cooks the flesh and the person who eats it, all become entangled in the killing. Narada Muni wanted to draw the King's attention to this fact. Thus animal-killing is not encouraged even in a sacrifice. (SB 4.25.8)

[In the following text Prabhupada points out that the author of the Manu Samhita is not some one working in the UN but God or His empowered representative. His directions must be followed.]

TRANSLATION
All the Manus offered their prayers as follows: As Your order carriers, O Lord, we, the Manus, are the law-givers for human society, but because of the temporary supremacy of this great demon, Hiranyakasipu, our laws for maintaining varnasrama-dharma were destroyed. O Lord, now that You have killed this great demon, we are in our normal condition. Kindly order us,

Your eternal servants, what to do now.

PURPORT
In many places in Bhavagad-gita, the Supreme Lord, Krsna, refers to the varnasrama-dharma of four varnas and four asramas. He teaches people about this varnasrama-dharma so that all of human society can live peacefully by observing the principles for the four social divisions and four spiritual divisions (varna and asrama) and thus make advancement in spiritual knowledge. The Manus compiled the Manu-samhita. The word samhita means Vedic knowledge, and manu indicates that this knowledge is given by Manu. THE MANUS ARE SOMETIMES INCARNATIONS OF THE SUPREME LORD AND SOMETIMES EMPOWERED LIVING ENTITIES. Formerly, many long years ago, Lord Krsna instructed the sun-god. The Manus are generally sons of the sun-god. Therefore, while speaking to Arjuna about the importance of Bhavagad-gita, Krsna said, imam vivasvate yogam proktavan aham avyayam vivasvan manave praha: [Bg. 4.1]

"This instruction was given to Vivasvan, the sun-god, who in turn instructed his son Manu." MANU GAVE THE LAW KNOWN AS MANU-SAMHITA, WHICH IS FULL OF DIRECTIONS BASED ON VARNA AND ASRAMA CONCERNING HOW TO LIVE AS A HUMAN BEING. THESE ARE VERY SCIENTIFIC WAYS OF LIFE, but under the rule of demons like Hiranyakasipu, human society breaks all these systems of law and order and gradually becomes lower and lower. Thus there is no peace in the world.

THE CONCLUSION IS THAT IF WE WANT REAL PEACE AND ORDER IN THE HUMAN SOCIETY, WE MUST FOLLOW THE PRINCIPLES LAID DOWN BY THE MANU-SAMHITA AND CONFIRMED BY THE SUPREME PERSONALITY OF GODHEAD, KRSNA. SB 7.8.48

[Those who insult and minimize the Manu Samhita are non-Aryans. That includes the feminists.]

TRANSLATION
My dear brother, by the influence of destiny you have already killed many babies, each of them as bright and beautiful as fire. But kindly spare this daughter. Give her to me as your gift.

PURPORT
Here we see that Devaki first focused Kamsa's attention on his atrocious activities, his killing of her many sons. Then she wanted to compromise with him by saying that whatever he had done was not his fault, but was ordained by destiny. Then she appealed to him to give her the daughter as a gift. Devaki was the daughter of a ksatriya and knew how to play the political game. In politics there are different methods of achieving success: first repression (dama), then compromise (sama), and then asking for a gift (dana). Devaki first adopted the policy of repression by directly attacking Kamsa for having cruelly, atrociously killed her babies. Then she compromised by saying that this was not his fault, and then she begged for a gift. As we learn from the history of the Mahabharata, or "Greater India," the wives and daughters of the ruling class, the ksatriyas, knew the political game, but we never find that a woman was given the post of chief executive. THIS IS IN ACCORDANCE WITH THE INJUNCTIONS OF MANU-SAMHITA, BUT UNFORTUNATELY MANU-SAMHITA IS NOW BEING INSULTED, AND THE ARYANS, THE MEMBERS OF VEDIC SOCIETY, CANNOT DO ANYTHING. SUCH IS THE NATURE OF KALI-YUGA. SB 10.4.5

[If the Manu Samhita is just a mundane book as the fems would have us

believe why is that Manu Samhita even gives codes regarding the duties of an Acarya!]

TRANSLATION
"One should know the acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

PURPORT
This is a verse from Srimad-Bhavagatam (11.17.27) spoken by Lord Krsna when He was questioned by Uddhava regarding the four social and spiritual orders of society. The Lord was specifically instructing how a brahmacari should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

The spiritual master is also called acarya, or a transcendental professor of spiritual science. THE MANU-SAMHITA (2.140) EXPLAINS THE DUTIES OF AN ACARYA, DESCRIBING THAT A BONA FIDE SPIRITUAL MASTER ACCEPTS CHARGE OF DISCIPLES, TEACHES THEM THE VEDIC KNOWLEDGE WITH ALL ITS INTRICACIES, AND GIVES THEM THEIR SECOND BIRTH. The ceremony performed to initiate a disciple into the study of spiritual science is called upaniti, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a sudra. The sacred thread on the body of a brahmana, ksatriya or vaisya is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this samskara, or purificatory process, the spiritual master actually begins to teach the disciple about the Vedas. A person born a sudra is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a brahmana if he finds him perfectly qualified. In the Vayu Purana an acarya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way." CC Adi 1.46

[The fems think that because they are devotees that they can disregard the MS but to be a devotee is very difficult. And even on being a devotee one doesn't break the regulative principles enjoined by MS.]

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life."

Demons are always subject to be punished, and great demons like Ravana and Hiranyakasipu are personally punished by the Lord. Otherwise, ordinary demons are punished by the laws of material nature. Krsna does not need to come to punish the petty demons, but when there are great demons like Ravana, Hiranyakasipu and Kamsa, the Lord comes as Lord Ramacandra, Lord Nrsimhadeva or Sri Krsna to punish them. If we do not want to be punished, we have to follow the rules and regulations (sad-dharma). Dharma means "the laws given by God." Dharmam tu saksad bhagavat-pranitam [SB 6.3.19]. THE LAWS ARE GIVEN BY BHAGAVAN AND ARE WRITTEN IN BOOKS LIKE MANU-SAMHITA AND OTHER VEDIC LITERATURES. ACCORDING TO THE LAW, WE HAVE TO OBEY THE GOVERNMENT, AND ACCORDING TO DHARMA, WE HAVE TO OBEY

KRSNA, GOD. WE CANNOT MANUFACTURE OUR LAWS AT HOME, AND WE CANNOT MANUFACTURE DHARMA. If one tries, he is simply cheating the public. Such false dharmas are kicked out of Srimad-Bhavagatam (1.1.2): dharmah projjhita. The real dharma is set forth by Sri Krsna when He says: sarva-dharman parityajya mam ekam saranam vraja (Bg. 18.66). All other dharmas are simply forms of cheating.

We must accept the principles of Bhavagad-gita, which constitute the ABC'S of dharma. ACTUALLY, WE ONLY HAVE TO ACCEPT THE PRINCIPLE OF SURRENDER UNTO KRSNA, BUT THIS ACCEPTANCE COMES AFTER MANY, MANY BIRTHS. IT IS NOT VERY EASY, FOR ONLY AFTER MANY BIRTHS OF STRUGGLE DOES ONE COME TO HIS REAL PERFECTION AND SURRENDER UNTO KRSNA. At this time he understands perfectly that Vasudeva, Krsna, is everything. This is the greatest lesson of Bhavagad-gita, Everything is Krsna's energy, and whatever we see is but an exhibition of two types of energy." (Teachings of Lord Kapila 6.11)

"Srila Prabhupada: Yes, he was a great brahmana politician, and it is by his name that the quarter of New Delhi where all the foreign embassies are grouped together is called Canakya Puri. Canakya Pandita was a great politician and brahmana. He was vastly learned. His moral instructions are still valuable. In India, schoolchildren are taught Canakya Pandita's instructions. Although he was the prime minister, Canakya Pandita maintained his brahmana spirit; he did not accept any salary. If a brahmana accepts a salary, it is understood that he has become a dog. That is stated in the Srimad-Bhavagatam. He can advise, but he cannot accept employment. So
Canakya Pandita was living in a cottage, but he was actually the prime minister. This brahminical culture and the brahminical brain is the standard of Vedic civilization. The Manu-smrti is an example of the standard of brahminical culture. You cannot trace out from history when the Manu-smrti was written, but it is considered so perfect that it is the Hindu law. There is no need for the legislature to pass a new law daily to adjust social order. THE LAW GIVEN BY MANU IS SO PERFECT THAT IT CAN BE APPLICABLE FOR ALL TIME. IT IS STATED IN SANSKRIT TO BE TRI-KALADAU, WHICH MEANS "GOOD FOR THE PAST, PRESENT, AND FUTURE.
Prof. Kotovsky: I am sorry to interrupt you, but to my knowledge all of Indian society in the second half of the eighteenth century was, by order of the British administration, under a law divergent from Hindu law. There was a lot of change. The actual Hindu law that was used by the Hindus was quite different from the original Manu-smrti.
Srila Prabhupada: They have now made changes. Even our late Pandit Jawaharlal Nehru introduced his own Hindu code. He introduced the right of divorce in marriage, but this was not in the Manu-samhita. There are so many things they have changed, but before this modern age the whole human society was governed by the Manu-smrti. Strictly speaking, modern Hindus are not strictly following the Hindu scriptures. BUT OUR POINT IS NOT TO TRY TO BRING BACK THE OLD TYPE OF HINDU SOCIETY. THAT IS IMPOSSIBLE. OUR IDEA IS TO TAKE THE BEST IDEAS FROM THE ORIGINAL IDEA. For example, in the Srimad-Bhavagatam there is a description of the communist idea. It is described to Maharaja Yudhisthira. If there is something good, a good experience, why shouldn't you adopt it? That is our point of view. Besides that, modern civilization is missing one all-important point-the aim of human life. Scientifically, the aim of human life is self-realization, atma-tattva. It is said that unless the members of human society come to the point of self-realization, they are defeated in whatever they do. Actually it is happening in modern society, despite all economic advancement and other advancement: instead of keeping peace and tranquillity, they are fighting-individually, socially, politically, and nationally. If we think about it in a cool-headed way, we can see that in spite of much improvement in many branches of knowledge, we are keeping the same mentality that is visible in the lower animal society. Our conclusion,

according to the *Srimad-Bhavagatam*, is that this human body is not meant for working hard for sense gratification. But people do not know anything beyond that. They do not know about the next life. There is no scientific
department of knowledge to study what happens after this body is finished.
That is a great department of knowledge." (SSR 6)

[Manu: one of the Mahajanas; not a UN worker.]

"Therefore our duty is, mahajano yena gatah sa panthah. "We have to accept that way which is given by the mahajana." Mahajana. So sastra... We are sometimes in difficulty to find out the mahajana, who is mahajana. That mahajana is also described in the sastras, who can be accepted the greatest authority, mahajana. That is stated in the Sixth Canto of Srimad-Bhavagatam. Svayambhur naradah sambhuh [SB 6.3.20]. They are mahajanas. Svayambhuh means Brahma. Brahma is mahajana. Svayambhu, Narada. Narada Muni is mahajana. And Sambhu, Lord Siva, he is also mahajana. Svayambhur naradah sambhuh kumarah [SB 6.3.20], four Kumaras. Sanat-kumaradi, they are also mahajanas. Kapila, Kapiladeva who expounded that Sankhya philosophy, Kapiladeva. He is incarnation of God. Kumarah kapilo manuh.Svayambhuva Manu, he is also authority. Manu's name is also mentioned in the Bhavagad-gita. Imam vivasvate yogam proktavan aham avyayam vivasvan manave prahuh [Bg. 4.1]. So therefore Manu is also mahajana, he's authority. There is Manu-samhita. Our Vedic system is conducted, the law, the law-giver is Manu. From Manu, the manusya, "man", these words have come, Manu. Descendant of Manu, human society, manusya." (Bhavagad-gita 13.8-12–Bombay, September 30, 1973)

[The Laws of Manu are meant for regulating the government. Do the fems propose that they can break the Law of God because they believe in God? Very strange.]

"Hayagriva: "This would be a commonwealth of which indeed God would be the law-giver."
Prabhupada: Yes. That is the best quality of state. If we abide by the orders of God, or the king or the government abides by the order of God, that is ideal state.
Hayagriva: He says, "Thus the constitution of the state would be theocratic, but man as priest receiving his bequests directly would build up an aristocratic government," like the brahmanas would receive the knowledge from God.
Prabhupada: That theocratic government is Manu-samhita. That is Vedic literature given by Manu for the benefit of the human society." (Discussions with Hayagriva on Emmanuel Kant)

[Manu Samhita is a law for conducting a sane society so that a favorable environment can be established.]

Pancadravida: These Bible and Koran, how did they get here? They were just inventions or what?
Prabhupada: Convention means they are partially good for the time being, that's all. They are not eternally... Just like in the Bible it is said, "Thou shalt not kill." (chuckles) But this is not, does not come within the category of eternal religion. People were so corrupted that they were forbidden, "No, don't do this." "Thou shalt not covet," a little moral instruction. That also, they could not follow. There is no religion. And little God consciousness, "There is God, kingdom of God," little idea for the persons who could understand. Otherwise, do you think that if somebody says, "Thou shalt not kill," is that any religious principle? It is ordinary thing. Where is

the question of God?
Pancadravida: These things, they are also in (sic:) Manu-samhita?
Prabhupada: That is for... Manu-samhita forbids completely. MANU-SAMHITA IS NOT RELIGION. IT IS MORAL PRINCIPLES FOR CONDUCTING SOCIETY. Religion is how to become devotee of Krsna. That is religion. That is natural. [break] "...shalt not kill," this is expectation. "Someday, in future, one may become religious." That's all. Because by killing, killing, they are going
downer, down. So if they stop killing, some day they will be able to
understand what is religion. Sukrti. Because, without being freed from all
sinful activities, nobody can understand what is God. Therefore about God,
in India they can understand very easily. In other countries they cannot.
Very few because always engaged in sinful activities, all forbidden sinful
activities. Just like you said that gambling has been introduced in religion. Killing has been introduced in religion. What is that religion? The more they take to the sinful activities, the more they become implicated-again birth and birth and birth and birth. Unless one is completely free, he cannot understand what is God. Yesam anta-gatam papam. You know this verse? The Bhavagad-gita, yes.
Pancadravida: When one becomes free of sinful activities, then he can begin
devotional life. (Morning Walk–April 20, 1974, Hyderabad)

Brahmananda: Srila Prabhupada, there is one lady. She would like to come and see you. She is the mother of one of our devotees. But she is coming wearing tilaka and a bead bag.
Prabhupada: Very good. (pause) But I am not speaking of my experience. WHEN WE SPEAK, WE SPEAK FROM THE SASTRA. SO THIS WOMAN'S DEPENDENCE IS DESCRIBED IN MANU-SAMHITA. AND THERE ARE MANY INSTANCES. JUST LIKE KUNTI. KUNTI WAS NOT ORDINARY WOMAN. SHE WAS VERY LEARNED, EXALTED WOMAN.
Brahmananda: This is one point, that in our devotional line there are
spiritual leaders who have been women such as Kunti. She gave...
Prabhupada: But still... Therefore I say. Still, she remained dependent on their son. That is is my proposition. Just like the sons, they lost the game and they were to be banished. Kunti was not banished. So when the sons went to forest, Kunti also followed because she thought that "I am widow. I am dependent on my sons. So wherever my sons will remain, I shall remain." She was not... She did not lose the game; neither she was ordered to go to the
forest. Similarly, Sita, Sita, wife of Lord Ramacandra. Lord Ramacandra was
requested by His father to go to the forest, not Sita. Sita was also a king's daughter. So she could go to her father that "My husband is going to the forest. Let me go to my father's house." She did not go. She preferred that "I shall go with my husband." So when husband said that "You are not banished. You stay at home," she said, "No. I am dependent on You. Wherever You shall go, I must go." This is Vedic culture.
Brahmananda: Her chastity was her great virtue.
Prabhupada: Yes, that is the thing.
Brahmananda: Nowadays that is no longer true.
Prabhupada: Nowadays may be different, but I am speaking of the Vedic ideas, that woman in all circumstances, unless the husband is crazy or something like that, mad, or..., in every case the instance is that wife is faithful and subservient to the husband. That is the Vedic culture. Even the husband goes out of home, vanaprastha, the wife also goes with him. When he takes sannyasa, at that time there is no accompaniment of wife. Otherwise in grhastha life and even vanaprastha life, the wife is constant companion and subservient. That is the history of Vedic culture. History, Gandhari,
because her husband was blind, so when the marriage settlement was done, she was not blind, but she voluntarily became blind by wrapping cloth.
Devotee (2): She remained with the cloth wrapped for her whole life?
Prabhupada: Whole life.

Devotee (2): Whole life.
Prabhupada: She voluntarily became blind. And up to the last point of her husband's precarious condition, she remained with him. These are the examples. There are other examples. Damayanti. They became so poor that they had no clothing. So the one cloth divided into two, husband and wife. So these instances are in the Vedic literature, that wife remains always faithful and subservient to the husband. That is their perfection. Now the Americans may not like this idea. That is different thing. But we are speaking of the Vedic culture. And these are the instances, vivid instances. Why Sita accompanied her husband? And because she accompanied her husband in the jungle, the war between Rama Ravana became possible. And it is the advice that "When you go to other countries you should not take your wife." Pathe nari-vinarjitah. Because it may create some trouble. But still, the faithful wife goes with the husband.
[...]
Harikesa: Argentina, and India. Now there will be war. Wherever there is woman in charge, there is war, disruption. But they think because they are in charge, that proves they are equal.
Prabhupada: I think in Indian history she is the first woman to be in charge of the state. Before her, there is no instance of woman becoming in charge.
Brahmananda: In Sri Lanka also, they have woman in charge. That is also considered Indian.
Prabhupada: According to Manu-samhita, which is Vedic laws, it is said that "Woman is not to be given freedom." They have to be protected. According to Vedic civilization, women, children, old man, brahmana, and cow-they are to be given protection. The state should give protection. [break] ...the defect of modern civilization is that vox populi.
Nitai: Yes.
Prabhupada: Everything is passed by popular vote. But that is also defective.

(Room Conversation after Press Conference, Chicago, July 9, 1975,)
(Text COM:1783257) ———————————

10.3

Text COM:1801403 (15 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)
Date: 27-Oct-98 00:15
To: GHQ [417]
Reference: Text COM:1783257 by Shyamasundara (das) ACBSP
Subject: SHA Manu Samhita
———————————————

An addition to Shyamasundara pr's statement:

> If the purvas want law for protecting women then it is Manu that shall be
> our policy. Most of the 140 references to Manu Samhita were in reference
> to women. This should be stressed. Forget about the UN.

It is Manu that shall be our policy BECAUSE every time SP spoke about women being protected, he quoted the Manu Samhita, even in his Gita commentary. We follow SP and because SP adamantly insists that women have to be protected as per the principles of Manu Samhita, we have no choice but to follow the MS at least in this regard even though SP told us "the Americans may not like this idea." What to do? ara na koriho mane asa.

yhs

vgd
(Text COM:1801403) ————————————

10.4

Text COM:1801404 (26 lines) [W1]
From: Vidvan Gauranga (das) JPS (Mayapur - IN)
Date: 27-Oct-98 00:15
To: GHQ [418]
Reference: Text COM:1783257 by Shyamasundara (das) ACBSP
Subject: SHA Manu Samhita
————————————————

> Prabhupada: She voluntarily became blind. And up to the last point of her
> husband's precarious condition, she remained with him. These are the
> examples. There are other examples. Damayanti. They became so poor that
> they had no clothing. So the one cloth divided into two, husband and wife.
> So these instances are in the Vedic literature, that wife remains always
> faithful and subservient to the husband. That is their perfection. Now the
^^^^^^^^^^^^

> Americans may not like this idea. That is different thing. But we are

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Srila Prabhupada: Just like they say, a change of theories by the rascals. Change means rascals.
Harikesa: But as soon as the government changes.....
Srila Prabhupada: Anything change means it is the domain of rascals,
pandemonium. Just like in Manu- samhita it is said that, nasyam
svatantratam arhati, women should not be given independence. Once said, that is fact. If you want to change you suffer. That's all. (Conversations with SP. Vol. 37 pp.397)
(Text COM:1791327) ————————————

Section 11
Mother Malati dd and the "Mother" of all Debates

11.1

Date: Thu, 17 Sep 98 23:38 +0100
From: "COM: Malati (dd) ACBSP (Columbus - USA)"
To: COM: Sridhari (dd) JPS (Mendoza - ARG) <sridhari.jps@com.bbt.se>, WWW:
Madhusudani Radha (Devi Dasi), IWC <iwc@com.bbt.se>
Subject: RE: Prabhu and devi dasi...a reply to Sridhari dd

Hare Krishna...all glories to Srila Prabhupada!

I do not know exactly when or where the ladies began to be addressed as "Mother this" or "Mother that," certainly it was not from the earlier days.

However, I feel that "Mataji" is far more respectful in its vibration and sounds less 'cultish.' Imagine also being from NYC, where people call each other "Mother ____" (a nasty four letter word. Often they just drop the four-letter word and only say "Mother...." in a very insinuating manner. (Quite awful!) And, it sounds especially weird in a public forum to be addressed as "Mother so & so." (I can honestly tell you that I cringe whenever that occurs to me.)

Srila Prabhupada did NOT address us as "Mother," therefore, I can not see the need for anyone else to add that address to my given name of Malati.
Particularly among matajis, why call each "Mother?" (Unless perhaps you
Are gay and are trying to reduce the attraction. After all, this is why men
Call women "mother," in order to reduce the possibility of improper attraction). Prabhupada did say that the men should see all women as "Mother." BUT still, he did not call us like that.

Of course, if you like the appellation "Mother," NO PROBLEM! It is just not for everyone's taste and it is not a true Prabhupada standard.

Your servant, Malati dd
—— End of forwarded message –

11.2

Date: Fri, 18 Sep 98 18:02 +0200
From: "COM: Gunamani (dd) ARD (Arhus - DK)" <Gunamani.ARD@com.bbt.se>
To: COM: Malati (dd) ACBSP (Columbus - USA) <malati.acbsp@com.bbt.se>,
COM: Sridhari (dd) JPS (Mendoza - ARG) <sridhari.jps@com.bbt.se>,

WWW: Madhusudani Radha (Devi Dasi) JPS (Berkeley CA - USA)
IWC (Internat. Women's Conference) <iwc@com.bbt.se>
Subject: RE: Prabhu and devi dasi...a reply to Sridhari dd

Dear Prabhus.

Please accept my humble obeisances. All glories to Srila Prabhupada. Having not seen the letter referred to in Malati prabhu's letter I am maybe a little out of context but I just want to mention my own experience, just to get some balance. You mention that Srila Prabhupada did not address anyone
as mother, but did he address anyone as Prabhu?

Personally I feel honored when someone addresses me as mother. A mother is one who nurtures, protects, gives. Like Mother earth. Mother cow. To me the word expresses honor and appreciation, maybe I could even dare to say love, whereas the word prabhu is more a reverential title. What I think we need most of all is respect for mothers, this will bring better circumstances for all living entities.

Your servant Gunamani d.d.

11.3 Mother Malati dd "heavies out" a lady who disagrees with her.

Date: Mon, 21 Sep 98 13:24 +0100
From: "COM: Malati (dd) ACBSP (Columbus - USA)<Malati.ACBSP@com.bbt.se>
To: WWW: Madhusudani Radha (Devi Dasi) JPS (Berkeley CA - USA)
IWC (Internat. Women's Conference) <iwc@com.bbt.se>
Subject: RE: Prabhu and devi dasi...a reply all of you

——— Forwarded Message ———
Answer 1104 (8 lines)
From: Malati ACBSP
Date: 21-Sep-98 08:06 +0100
To: Sridhari (dd) JPS (Mendoza - ARG)
Reference: Text COM:1705900 by Sridhari (dd) JPS (Mendoza - ARG)
Subject: RE: Prabhu and devi dasi...a reply all of you
———————————————

Dear Sridari, PLease accept my humbly offered obeisances. Srila Prabhupada kijaya! First if all,I will NOT reply to you again. You are uselessly disrespectful. I have already replied to you privately explaining where you can verify for yourself that SRila Prabupada DID indeed refer to Mataji's as "prabhu," and still you write like this. Your spiritual master is a Prabhupada man, through and through. I suggest that you try to emulate him and stop this argumentive mentality which is based upon your foolish mind, irregardless of FACTS.

yr servnt, Malati dd
(Text 1104) ———————————————

11.4

Letter COM:1717764 (38 lines)
From: Internet: Jivan Mukta Dasa <btb@georgian.net>
Date: 25-Sep-98 07:54
To: Basu Ghosh (das) ACBSP (Baroda - IN) [6132]

Comment: Text COM:1719256 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: Re: Mother Malati

Malati said:

>> > I do not know exactly when or where the ladies began to be addressed as
>> > "Mother this" or "Mother that," certainly it was not from the earlier days.
>> > However, I feel that "Mataji" is far more respectful in its vibration and
>> > sounds less 'cultish.' Imagine also being from NYC, where people call
>> > each other "Mother ____" (a nasty four letter word. Often they just drop
>> > the four-letter word and only say "Mother...." in a very insinuating
>> > manner. Quite awful!) And, it sounds especially weird in a public forum
>> > to be addressed as "Mother so & so." (I can honestly tell you that I cringe
>> > whenever that occurs to me.)

Could you believe this? One of the major holidays in North American society is *Mother's Day*. If 300 million North Americans, feel that the appellation *Mother* warrants such respect and distinction, why not devotees and especially devotee women? This is one of the craziest things I have heard Malati say. Look, she's got Aids. She also took sannaysa from Kirtanananda after being in ISKCON for 14 years. She still wears saffron, she is barely literate and now we can see how her mind is in the gutters of New York City for every time she is called Mother, her mind recoils in disgust because she imagines us calling her *Hey Malati you Mother - - - - .!* And this after 30 years as a devotee. I am left speechless (just for a moment though). :-)

>Either a bunch of speculations that blatantly ignore the truth, or a "wolf in
>sheep's clothing"; actually on the feminist side!

After reading such trash consider that the GBC patted themselves on the back by giving her the GBC candidacy. We heard that not all the GBC members voted on it though. Hopefully these individuals will start speaking up against this act of irreligion. When we asked Gopala Krsna Maharaja about it, he said that if it was a wrong decision, then we should have faith that they will change it. But why was it allowed to happen in the first place?!

Ys. JMd
(Text COM:1717764) ———————————

11.5

Text COM:1737229 (277 lines) [W1]
From: Shyamasundara ACBSP
Date: 01-Oct-98 20:45
To: GHQ
Subject: Mataji or Prabhu

The Purvapakshins state that Prabhupada didn't endorse the use of Mataji and didn't call women mataji. That it was started by men. Mother Malati in particular states that theory. But we have the following:

MATAJI—MOTHER

[Prabhupada addesses Himavati dasi as Mataji Himavati.]

Letter to: Krsna dasa, Bombay, 10 January, 1972, Hamburg

My dear Krishna das,
Please accept my blessings. I beg to acknowledge receipt of your letter of December 17, 1971, and I am very much pleased that you are now in Germany and that everything is going very nicely there. You stay there in Hamburg with Hamsaduta for some time and make that center very strong, then you may both return as it was, and Hamsaduta may go to his zone of Mediterranean countries and Near East, and you as husband and wife can conduct everything there. Mataji Himavati can train your wife or someone how to worship the deities nicely, and you both stay there for the time being. You are both men of experience so work together combinedly to make Germany zone very strong….

"My Dear little mothers, Yamuna, **Malati**, Janaki,
Please accept my blessings. I lost my mother when I was only 14 years old.
So I didn't get much of my mother's affection in my childhood. But in my old age, Krishna has given me so many young mothers to take care of me. Another mother Govinda Dasi is there in Hawaii. She is always asking me to
go there.

So I will go there within this month. But my one appeal is to my fathers
and mothers" (Los Angeles 20 February, 1969)

"This question was raised by Pariksit Maharaja when Sukadeva Gosvami described the rasa-lila. So that... "Krsna appeared on this material world, dharma-samsthapanarthaya, paritranaya sadhunam, dharma-samsthapanarthaya. So why He violated these rules of dharma?" Violation because, according to Vedic civilization, nobody can mix with other's wife or other woman. Even in moral principle, as Canakya Pandita said, matrvat para-daresu. "All women should be treated just like mother." Not like the present society. Formerly, every woman should be addressed as "mother," Mataji. And now they have invented "Bahinji." No. Woman should be addressed as "mother." Matrvat para-daresu…

…Brahmananda: In your lecture you quoted Canakya Pandita that a man must see every woman other than his own wife as mother. How should a woman see other men?
Prabhupada: As son. (laughter)
Brahmananda: That was my idea.
Prabhupada: Yes. If I see woman as mother, she must see me as son. That's all. That is the system. The brahmacari, the sannyasi go to beg alms from door to door. "Mother, give me some bhiksa, alms." And it is the duty of the grhastha to treat brahmacari and sannyasi as their son. As they maintain their children with food, shelter, cloth, similarly the brahmacaris and sannyasis, they are dependent on the society. They should be treated as the sons of the society. And they must supply their necessities, bare necessities. A sannyasi, brahmacari, does not want more than what they need. They should not collect more than what they need. Bhiksa nirvahana. Not collect more and enjoy at others' cost. No. That is not the business of sannyasi. They can collect so much as they need. That's all.
Devotee: When you address a woman, do you...
Prabhupada: Hm?
Devotee: When you address a woman do you use the word "Mataji"? Is that the right, proper word for her?
Prabhupada: Mataji. Yes, very good. "Mother." All right. Chant." (Bhavagad-gita 4.14 Lecture, Vrndavana, August 6, 1974)

"Therefore, the common moral teachings and the Vedic civilization is to accept any woman except his own wife as mother. Matrvat para-daresu. Para-daresu. Everyone is supposed to be married. Dara means wife. Para-daresu, other's wife. It doesn't matter if she is younger or older, but she should be treated as mother. Therefore it is the system in Vedic culture, as soon as one sees another woman, she (he) addresses her, "mother," Mataji. Immediately, "mother." That makes the relationship. The woman treats the unknown man as son, and the unknown man treats the unknown woman as mother. This is Vedic civilization. So we should be very careful.

In our society, you are all Godbrothers, Godsisters. Or those who are married, they are like mothers. So you should be very careful. Then you will remain dhira, sober. That is brahminical qualification, brahminical culture. Not that "Because I have got facilities to intermingle with nice girls, so I shall take advantage and exploit them." Or the girls should take... No. Therefore our restriction: no illicit sex. One has to become dhira. Then the question of God consciousness. Animals cannot have God consciousness. Therefore it is specially mentioned dhiranam. Vartma. The path which He showed, that is meant for the dhira, not for the adhira. Dhiranam. And it is so nice that sarvasrama-namaskrtam. All asramas will appreciate and offer obeisances. All asrama means brahmacari, grhastha, vanaprastha, and sannyasa. So dealing with woman...

[This next portion is especially good regarding how the husband is the guru, wife takes instruction from him not some other man. More on calling women "Mother."]

…. Especially instruction are given to men. All literatures, all Vedic literatures, they are especially meant for instruction to the men. Woman is to follow the husband. That's all. The husband will give instruction to the wife. There is no such thing as the girl should go to school to take brahmacari-asrama or go to spiritual master to take instruction. That is not Vedic system. Vedic system is a man is fully instructed, and woman, girl, must be married to a man. Even the man may have many wives, polygamy, still, every woman should be married. And she would get instruction from the husband. This is Vedic system. Woman is not allowed to go to school, college, or to the spiritual master. But husband and wife, they can be initiated. That is Vedic system.

So dhiranam vartma. Because people must be first of all gentle. Then talk of Krsna and God consciousness. If he is animal, what he can understand? This is Vedic system. Dhiranam. Dhira means must be gentle, perfectly gentle. Must address all woman as "mother." Matrvat para-daresu para-dravyesu lostravat. This is the training, that one should consider other's wife as mother, and others' money as like garbage in the street. Nobody cares for it. Similarly, one's other's money should not be touched. Even it is somebody has forgotten his purse, moneybag on the street, nobody will touch it. Let the man come back and take it. That is civilization. Para-dravyesu lostravat, atmavat sarva-bhutesu. And treating all other living entities as oneself. If somebody pinches me, I feel pain. Why shall I pinch other? If somebody cuts my throat, I become so sorry or so aggrieved. Why shall I cut the throat of other animals? This is civilization. This is Vedic civilization. And not that go on killing animals like anything and hunt upon the woman, topless woman, make business. This is not civilization. This is not human civilization.

Therefore it is called dhiranam. Those who are sober, for them. Those who are rascals, not for them. The brahmacari, grhastha, vanaprastha sarvasrama, asrama, this is meant for the gentle class, not for the rascals. First of all, training period as brahmacari. This brahmacari, he is taught. He is taught to address all women as "mother." The brahmacari goes to collect alms from door to door. Small boys. So how do they address? "Mother, kindly give us some alms." So immediately the household wife should come and give them. They

will collect like that, for spiritual master. So if a boy is taught...Just like our these children are being taught chanting Hare Krsna. They are chanting. They cannot forget throughout life. Similarly, if a brahmacari is taught from childhood, from boyhood address all woman as "mother," he cannot see otherwise. "S(he) is my mother." I remember, it is an example. Long ago, say, in 1925, long ago, so we were in a cinema house. So my eldest son, as soon as he would see one woman in the picture, "Here is another mother! Here is another mother!" (laughter) he would cry. Because a small child, he does not know any woman except mother. He knows everyone as "my mother." So if we train from the childhood that "You should treat all woman as mother," then where is the question of anomalies? No. There is no question." (Lecture, Srimad-Bhavagatam1.3.13 , LA, September 18, 1972)

"Pandita means matr-vat para-daresu: "to accept all women as mother," para-daresu. Dara means wife, and para means others'. Except his own wife, he should treat all women outside, taking them as mother. Therefore, still in Hindu society, every woman is addressed by an unknown man, "mother." It doesn't matter if a person is unknown. He can speak with another woman, addressing him first..., addressing her first, "mother," "mataji." Then nobody will be offended. This is the etiquette. That is taught by Canakya Pandita. Matr-vat para-daresu. Woman should be addressed as "mother." And para- dravyesu lostra-vat: and others' property should be accepted as some pebbles on the street-nobody cares for it. If some pebbles, some stones, are thrown on the street, nobody cares for it. Garbage. So nobody should touch others' property. Nowadays the education is how to make friendship with others' wife and how to take away others' money by tricks. This is not education. The education is here: Matr-vat para-daresu para-dravyesu lostra-vat, atma-vat sarva-bhutesu. Sarva-bhutesu" (Lecture, Srimad-Bhavagatam 6.1.56-57, Bombay, August 14, 1975)

"This is education. Where is that education? Matrvat para-daresu? All women mother. Where is that education? There is no education. Therefore in this age practically everyone is a mudha, not educated. He does not know how to look upon woman. Woman should be looked as mother. Still in India, a unknown woman should be addressed, "Mother." They have introduced now in the northern India, bahinji (?). No, this was not the etiquette. "Mataji." This is Indian culture, not bahinji (?). This has been introduced now. No. Matra svasra duhitra va. Woman's connection with man is as mother, as sister or as daughter. No other relationship. This is Indian culture." (Srimad-Bhavagatam 7.9.1–Mayapur, February 8, 1976)

[Prabhupada uses the word "mataji."]

"So vande 'ham karunakaram raghu-varam bhu-pala-cudamani. So he is offering his respectful obeisances to the Lord Rama. Karunakaram. He comes, paritranaya sadhunam vinasaya ca duskrtam [Bg. 4.8]. Therefore He is karuna-akaram. Akaram means mine. He is the great mine of mercy. Karunakaram raghu-varam. And because He appeared in the dynasty of Maharaja Raghu, so He is the Supreme Personality in the Raghu dynasty, raghu-varam. And bhu-pala-cudamani. He is the helmet of all kings. Cudamani. Cudamani means, mani means pearl, and cuda means helmet. So the pearl is placed in the crown. So He is the, although He appeared as King, but He is the helmet of all kings. In this way, Lord Rama's description is here. Now Mataji requested me to explain one verse, so I have tried to explain." (Lecture, Radhastami Srimati Radharani's Appearance Day – Montreal, August 30, 1968)

[Again SP calls a woman mataji.]

"Then, when I wrote book, Srimad-Bhavagatam First Canto was finished. So I approached the Bhaiji of... Perhaps Mataji knows this. (chuckles) In 1962. So I asked him that "You take this publication." So I am very much obliged to Bhaiji. He said that "Our English printing is not very efficient. You can get this book published from elsewhere. I shall partly help you." So he helped me with some money from the Dalmia Trust, and I first of all published my first part of Srimad-Bhavagatam. Then I published second part also. There was sale. Then there was no necessity of money. I was getting money by selling Srimad-Bhavagatam. Everyone appreciated. Even the, your American Embassy here, they purchased eighteen copies, and they gave me open order that "Whenever this Bhagavata will be published next part, subsequent parts, this is open order, eighteen copies, each part." That order is still there." (His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Appearance Day, Evening –Gorakhpur, February 15, 1971)

Allen Ginsberg: Srimata Krsnaji in Vrndavana, is a lady in Vrndavana who translates Kabir into English, compared him with Blake.
Prabhupada: No, she is different. I know one Mataji. She came to see me from Vrndavana in Los Angeles. She's in London.
Allen Ginsberg: So I have been learning to notate music, in..., singing songs by William Blake which I've.. (Room Conversation with Allen Ginsberg – May 11, 1969, Columbus, Ohio)

Prabhupada: These are all bogus things. One should train himself that matravat para-daresu, all women, "my mother." Then it will be possible to live... Therefore the etiquette is to address every woman, "Ma, ma, mother." That is the etiquette.
Brahmananda: You say like "Mother Rukmini"? There's a devotee named Rukmini. You say, "Mother Rukmini"? How do you address a woman? Do you say, "Mother," and then the name of the devotee?
Prabhupada: No. "Mother," simply.
Brahmananda: Just "Mother."
Prabhupada: Yes. They should be addressed, "Mother." That will train.
Indian man (4): In our Indian culture they don't call the name of the mother never, children don't.
Prabhupada: No. "Mother," simply "mother," that's all. And if the woman treats man as son, then it is all right. It is safe.
Indian woman: We got a very sweet sound. Everything we use "ji." "Mataji", "Pitaji," "Brataji," "Bahinji."
Prabhupada: Or... And the woman says, "Beta."(?) That's all right.
Devotee (5): The only trouble is in the West we're accustomed to not like our mothers.
Prabhupada: Huh?
Devotee (5): In the West we don't like our mothers.
Prabhupada: So you should forget your West or East. [break]
Brahmananda: Similarly, wife should not be called "Mother."
Prabhupada: No. Therefore it is said, "other's wife," not your wife. But Ramakrishnan, he was saying his wife "mother," and he became famous by this foolishness.
Indian man (4): Ramakrishnan, there are many like Shyama mother. Her husband, he calls her "mother."
Prabhupada: Just see. In the Brahma-samaj they call the wife as "sister," and the wife calls the husband "brother," address like that.
Indian man (6): Srila Prabhupada, since there is no distinction between "man" and "woman"-these are both designations-is it possible for a woman to

become a brahmana?
Brahmananda: Is it possible for a woman to become a brahmana?
Prabhupada: He is...Woman is a brahmana's wife. Then she is automatically a brahmana. (Morning Walk, November 2, 1975, Nairobi)

[Male devotee address a woman devotee as mataji and SP accepts it.]

Ramesvara: Yesterday you suggested that I send groups of brahmacarinis to that farm in Oregon where Yamuna-mataji is staying, but I was thinking that, actually, she is a very, very wonderful preacher, and if she can visit our temples more often, then she can.... In other words, it's more expensive and difficult to send so many people to her...
Prabhupada: So, do that. (Morning Walk–June 5, 1976, Los Angeles)
(Text COM:1737229) ————————————

Section 12
Favorable senior devotees

12.1 Devotee men in the West have gone from aversion to the other extreme.

From: Basu Ghosh (das) ACBSP (Baroda - IN)
Date: 23-Sep-98 17:25
To: Prithu (das) ACBSP [13206]
Cc: Bhakti Vikasa Swami [8526]
Cc: Rasananda Swami (USA) [2817]
Cc: Shyamasundara (das) ACBSP [4959]
Cc: Dayaram (das) JPS (Mayapur - IN) [8166]
Cc: Jivan Mukta Dasa <btb@georgian.net> (sent: 23-Sep-98 17:31)
Reference: Text COM:1711990 by Prithu (das) ACBSP
Subject: What do you think, Prithu Prabhu? Are you willing to get involved?

> Women are mothers. They ought be respected like that and not be
> entrusted with anything beyond that. Dayaram is right and I will certainly > stand by what he and what you say.
>
> Its very true that quite a lot of our western, even big devotees, have little
> ideas of true culture and have gone from aversion to the other extreme - so > much for the big brains. It all boils down to culture, and that you can't get
> in the West or just by going to Mayapur, Vrindaban and back to the West,
> for a fortnight, once a year.
>
> I agree we got to preach to get this nonsense out of our system. And if we
> don't, well it happens anyway, by the inconceivable energy of Krishna, as
> we have seen over and over again.
>
> yspda

Thank you very much Prithu Prabhu for your praiseworthy response to my most humble appeal.

A private conference is being organized to formulate a proposal/resolution
to GBC. It would be kind of you to participate in that.

dasabhas,
Basu Ghosh Das
(Text COM:1713290) ————————————

12.2 Ananda Prabhu's letter to HKW

Refers to next letter by Hari Sauri Prabhu.

Letter COM:1646873 (111 lines)
From: Shyamasundara ACBSP
Date: 30-Aug-98 17:28
To: Hari Sauri (das) ACBSP
Comment: Text COM:1651600 by Hari Sauri (das) ACBSP
Subject: Ananda Prabhu's letter to HKW
————————————————

Mark my words. The feminists can potentially be even worse than the Rtviks
for introducing maya philosophy into ISKCON. This is going to get bigger not
smaller. This is my prediction.

——— Forwarded Message ———

Letter COM:1643627 (95 lines)
From: Internet: btb@georgian.net
Date: 29-Aug-98 06:52
To: Dharma of Women [1149]
Bcc: Shyamasundara (das) ACBSP [4018]
Subject: Ananda Prabhu's letter to HKW
————————————————

Ananda Prabhu (USA) wrote a letter to Hare Krsna World in February in
response to Pranada Mataji's article about the Women's Conference in LA.
His edited letter was printed in HKW but we thought the conference members would like to read
his original, uncensored letter. Comments are welcome, as Ananda is now a member of this
conference.

YS, JMd, Sdd

Dear HKW

Thank you for your valuable service of keeping Srila Prabhupada's ISKCON
family informed and connected about Devotee's preaching programs around the world. My family
and I enjoy this publication and look forward to each
edition.

Unfortunately I have to take exception to the way HKW covered the ISKCON
Woman's Ministry's story, i.e.: to let Pranada Dasi (who sits on IWM's board
as Treasurer) write the lead story about an event (First Annual Woman's

Conference) with which she is personally involved with. This would not be a problem if you call HKW "The Editorial Paper of ISKCON" instead of HKW as "The Newspaper of ISKCON" which implies objective journalism. The article was written in the guise of an outside non-biased reporter covering a hot story. The headline read "Hand That Rocks The Cradle Rocks ISKCON" and quotes like "event of the decade" definitely got my attention. I was struggling to understand why it was touted as "the single most significant event in ISKCON this year if not the decade." Excuse me, but wasn't Srila Prabhupada's Centennial this decade? With my hopes up, I read on' but there was no substance to merit the hype. The story's credibility waned as the reporter's enthusiasm grew. Being vague on facts, heavy on adjectives, and quotes on people's feelings, left me hanging. When I read Pranada's other article "Mending Our Social Fabric" it sounded like a mixed agenda of Socialism, flowery words of the Vedas, and modern day feminism. The gist of her story was basically, if ISKCON were to put spirit souls with women's bodies on the GBC, then that would be the panacea for all that ails ISKCON. "Bring heart to the GBC", implying the present GBC has no heart. On one side she portrays women as helpless victims of ISKCON policies and therefore unable to preach, and on the other side calls for leadership positions. This mentality of blaming someone or something for one's inability to preach is quite prominent nowadays; no one wants to take responsibility for his or her actions or reactions, or to accept one's plight as Krsna's Mercy, as Queen Kunti did. How many times have we heard an individual blame his or her woes on a Godsister, Godbrother, Temple Pres., GBC, or El Nino? "Forget the past that sleeps, and of the future ne'er dream at all, but act with times that are with you, and progress you shall call."

These two articles blame ISKCON (Srila Prabhupada said he was ISKCON) for:

#1. "stifling" and "disparage" women
#2. "valuing projects over people"
#3. Not "understanding the needs of devotees, and how to care for them"
#4. "incorrect stereotypes and distorted philosophy"
#5. "make women feel unwanted, devalued, and unempowered"
#6. Having "policy and unspoken law" that disagrees with "the basic tenet" that "all souls are equal"

Without clarification, this "basic tenet" that "All souls are equal" is impersonalism.

#7 and accuses the GBC members of having no heart or compassion.
All in the name of "ending negative propaganda and internal strife."

Srila Prabhupada never blamed or demanded anything from the Gaudiya Math. In the mood of servant he carried out the order of Srila Bhaktisiddhanta without demands or approval of the Gaudiya Math.

After two articles, still your readers have not been told what the IWM is about. Can you please publish a statement from the IWM, about their goals, and intentions? Can IWM please present to the assembled devotees, their interpretation of traditional Vedic roles, etiquette, and responsibilities for men and women? Do these standards still apply today? If not, then what is the standard?

If IWM's intentions are to preach, set good example of motherhood and dedication to family, like Mother Yasoda, Draupadi, and Queen Kunti, then that's great. But to form another faction of ISKCON, to bellyache over past and present wrong doings, is not healthy. We have enough of that now. What's next, brahmacari Ministry complaining

about lack of Maha, sleep, etc. Temple Pres. Groups demanding more Pujaris, cooks, and pot washers. Don't ask what Srila Prabhupada (ISKCON) can do for you; ask what you can do for Srila Prabhupada (ISKCON).

Undoubtedly in the past, many immature, irresponsible men (individuals in ISKCON, not ISKCON) who should have never accepted the position of husband or father caused a lot of suffering among our mothers and children. To be a good father and mother is of course very fundamental and extremely important for the well being of any society. The women and children must be protected cared for and loved. These points are very important, but in a sense elementary. Srila Prabhupada made a point of the kind of people Jesus was preaching to, to necessitate explaining the most basic concepts like, not to kill, steal, etc. In the same way, it is a sad commentary on our society if we need to form groups to tell us to care for our family members. There are numerous examples in Srila Prabhupada' s book, about being a good father, husband, wife, mother. Let's embrace those ideals, and get on with preaching them, by example and book distribution.
Your servant Ananda Dasa
(Text COM:1643627) ————————————
(Text COM:1646873) ————————————

12.3 "Now is the time for us to declare that Prabhupada was right and did not make mistakes. 'He is my lord birth after birth....'"

Text COM:1738364 (31 lines)
From: Shyamasundara ACBSP
Date: 02-Oct-98 07:01
To: GHQ
Subject: Now is the time declare that Prabhupada was right
————————————————

——— Forwarded Message ———

Letter COM:1655282 (42 lines)
From: Hari Sauri (das) ACBSP
Date: 02-Sep-98 21:00
To: Shyamasundara (das) ACBSP [4141]
Reference: Text COM:1654034 by Shyamasundara (das) ACBSP
Subject: Ananda Prabhu's letter to HKW
————————————————

> I think it is time to take a holiday from ISKCON. What do you think?

Not me. I don't have anywhere to go. I don't think that Prabhupada would want me to hide away on my own and watch his society get torn apart without trying to preserve it. I would feel guilty for the rest of my life. Now is the time for the sincere to step forward and do their bit to preserve what he gave us.

This is not an attack on ISKCON, it is an attack on Srila Prabhupada– the feminists don't actually like Prabhupada–they think he was a chauvinist; the ritviks don't respect him either–they can't tolerate his passing on the mantle of leadership to his disciples; the Gaudiya Matha followers hold him as insignificant–someone to take advantage of but not to follow. All this disturbance ultimately gets down to the fact that the Kali-yuga population don't like to follow anyone. They don't want

spiritual leadership, they want to dispense with it and declare themselves as their own gurus.

Now is the time for us to declare that Prabhupada was right, and did not make mistakes. "He is my lord birth after birth...."
(Text COM:1738364) ————————————

12.4 HH Niranjana Swami

Text COM:1738372 (60 lines)
From: Shyamasundara ACBSP
Date: 02-Oct-98 07:19
To: GHQ
Subject: GBC supporter
————————————————
——— Forwarded Message ———

Letter COM:1708629 (50 lines)
From: Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: For your information
————————————————
> Letter COM:1707274 (30 lines)
> From: Niranjana Swami
> Date: 21-Sep-98 14:51
> To: Basu Ghosh (das) ACBSP (Baroda - IN) [5878]
> Reference: Text COM:1705949 by Basu Ghosh (das) ACBSP (Baroda - IN)
> Subject: What is your opinion, Maharaj? Are you willing to get involved?
> ————————————————
> PAMHO. AGTSP.
>
> Well, I was the one scheduled to lead mangala arotika the following
> morning after the announcement. Dayarama arranged for a circle of
> bramacharis to stand around me so that no woman could break into the
> ranks. Dayarama spent a good amount of time talking with me about his
> concerns the previous evening. What can I say? I had to completely agree
> with him.
>
> On the other hand, since I believe that the "Women's rights" movement in
> ISKCON is simply a ploy for women to impose themselves on men's minds,
> whenever confronted by them or their advocates (those who have
> unfortunately swallowed the bait), I just adopt a mood similar to that
> given in SB 7.14.6. Externally, I just say, "Yeah, that's nice." But when the
> conversation is over, it's gone. I just don't even think about it again. I'm by
> no means a woman-hater. I believe in women's rights. They should
> definitely treated with all respect as should any Vaisnava, and I believe
> that nobody can find any evidence that I have not done that. But I really
> don't believe that they have such a cause of global importance that's it's

> pumped up to be.
>
> Anyway, because of my stance, I probably would not get too involved. You
> picked a bad time to ask me take up extracurricular work. I've been
> preaching in the middle of a Russian revolution for the last two months,
> and right now the mere thought of throwing myself into another
> confrontation shorts my circuits. You might try asking me again when I've
> had time to recuperate from my battle wounds.
>
> Hoping this meets you in good health.
>
> Your servant,
> Niranjana Swami
> (Text COM:1707274) ————————————

Seems plausable that Maharaj will be an ally in the final stages after the drafting of any proposed GBC resolution.

dasabhas,
Basu Ghosh Das

P.S. I await responses from other GBC's I posted this too.
(Text COM:1708629) ————————————
(Text COM:1738372) ————————————

12.5 HH Sridhar Swami

Text COM:1738387 (22 lines)
From: Shyamasundara ACBSP
Date: 02-Oct-98 07:38
To: GHQ
Subject: Another GBC sannyasi supporter
————————————————————

——— Forwarded Message ———

Comment: Text COM:1719476 by Bhakti Vikasa Swami
Subject: Sridhar Swami
————————————————————

> Letter COM:1718607 (2 lines)
> From: Sridhar Swami
> Date: 25-Sep-98 18:11
> To: Basu Ghosh (das) ACBSP (Baroda - IN) [6138]
> Reference: Text COM:1714038 by Basu Ghosh (das) ACBSP (Baroda - IN)
> Comment: Text 998 by Basu Ghosh ACBSP Subject: Maharaj, what is your
> opinion? Are you willing to get involved?
> ————————————————————
> I am worried about the loss of our culture in a number of ways . How to
> protect women is one of them. I would like to help . We could talk. (Text
> COM:1718607) ————————————
(Text COM:1719328) ————————————
(Text COM:1738387) ————————————

12.6 HH Sivarama Swami

Text COM:1738389 (20 lines)
From: Shyamasundara ACBSP
Date: 02-Oct-98 07:40
To: GHQ
Subject: More GBC supporters
———————————————

——— Forwarded Message ———

Letter COM:1719476 (4 lines)
From: Bhakti Vikasa Swami
Date: 26-Sep-98 03:13
To: Rasananda Swami (USA) [2848] (forwarded: 26-Sep-98 03:20)
To: Basu Ghosh (das) ACBSP (Baroda - IN) [6190]
To: Shyamasundara (das) ACBSP [5076]
To: Krishna Kirti (das) HDG (Baltimore - USA) [677] (received: 26-Sep-
To: btb@georgian.net (sent: 26-Sep-98 03:19)
Reference: Text COM:1719328 by Basu Ghosh (das) ACBSP (Baroda - IN)
Comment: Text COM:1719604 by Shyamasundara ACBSP
Subject: Sivaram Swami
———————————————

After the GBC meetings last year I spoke with several GBCs about this.
Sivaram M. was particularly not in favor of feminism. He said, "When men become weak, women become prominent." I spoke with him in the company of BB Govinda, who seemed to acquiesce.
(Text COM:1719476) ———————————
(Text COM:1738389) ———————————

12.7 HH Danavir Goswami: On "our side"

Text COM:1738397 (72 lines)
From: Shyamasundara ACBSP
Date: 02-Oct-98 07:55
To: GHQ
Subject: Davavir Goswami on our side
———————————————

——— Forwarded Message ———

Letter COM:1728293 (61 lines)
From: Rasananda Swami (USA)
Date: 28-Sep-98 22:09
To: Krishna Kirti (das) HDG (Baltimore - USA) [738] (received: 2:10)
Comment: Text COM:1729015 by Shyamasundara ACBSP
Subject: women & management
———————————————

Dear Devotees.

Accept my obeisances. All glories to Srila Prabhupada.

Here are some letters by Danavir Goswami that he sent to me. He does agree

in participating in our discussions. Please, send your comments to him as well,

Hoping you are well, ys
RSwami
———————

Dear Maharaja, Kansas City, September 23, 1998

Please accept my humble obeisances. All glories to Srila Prabhupada. Thank you for the kind message.

I am el fool numero uno, so anything I say, etc. is fraught with unlimited faults. Please bear that in mind as I respond to your inquiry about women GBC's.

It is a sign that our men are becoming weak. It is a sign that it is not a very desirable position to be a GBC anymore (thankless task). It seems that there is some room for improvement in the overall management strategy of the NA continent. Our movement is beginning to become more influenced by vox populi rather than sound brahminical advice or clear directives from Srila Prabhupada, which is lamentable. It is true that Malati Prabhu is an extraordinary servant of Srila Prabhupada. It is true that some persons supported her becoming a GBC for less-than the loftiest reasons (i.e. just to have a woman on the GBC).

Srila Prabhupada preferred men managers, (GBC's) because of women's natural frailties, however I don't think he would rule out the possibility of a woman GBC if she was qualified. Although Malati Prabhu works with the handicap of a woman's body, she is so incredibly enthusiastic and sincere that she probably compensates for it.

There is plenty more to discuss about the state of affairs, but I will stop for now since I am very egotistical thinking that I know everything and that is an arrogant stance to take.

I hope this finds you in the best of health.

Your servant,
Danavir dasa Goswami

Having said that and living with the present reality,

>Thank you Maharaja for the reply about Columbia and for inviting me to
>participate in a conference you are organizing (I agree to be included).
>The reason I inquired about Columbia is because there are a few of
>PSwami's disciples in Kansas City and I wanted to have some background
>information regarding the past episode in Columbia and PSwami's >involvement.

>Your servant,
>Danavir dasa Goswami
(Text COM:1728293) ———————————

12.8

Text COM:1788844 (27 lines)
From: Trivikrama Swami

Date: 21-Oct-98 15:32
To: GHQ [393]
To: Jivan Mukta Dasa <btb@georgian.net> (sent: 21-Oct-98 15:38)
Reference: Text COM:1784639 by Internet: Jivan Mukta Dasa
Comment: Text COM:1790043 by Shyamasundara ACBSP
Subject: Re: DIS Possible action
———————————————

Dear Prabhus

Please accept my humble obeisances. All glories to Srila Prabhupada!

I would like to thank Shyamasundar prabhu for inviting me on to this conference, it has taken me some time to finally catch up with all the past letters. Although I don't agree with every posting, in general I am very favorable to your cause and I am honored to be included in your association.
Srila Prabhupada requested me to take, and awarded me sannyas in 1971.
In my childhood there was peace in my house, as my father was a strong leader who we all were happy to please. I have two older sisters and a younger brother. When I was 12 my father died suddenly, and everything changed, as my mother took to drinking.

I once told Srila Prabhupada that my mother was an alcoholic, he responded by saying, What? You can not control your mother? This answer was a little shocking, but also very attractive, a culture where women were controlled, even by their sons. I saw that Srila Prabhupada was controlling us, both men and women, but it was clearly exercised out of love.

So ISKCON is a voluntary society, we have to be careful to remember this principal. Thank you for bearing with me while I made this little introduction. I will try to make what little conribution I can to our cause.

Your servant
Trivikram Swami
(Text COM:1788844) ———————————

12.9

Text COM:1791328 (11 lines)
From: Trivikrama Swami
Date: 22-Oct-98 13:54
To: GHQ [405]
To: Jivan Mukta Dasa <btb@georgian.net> (sent: 22-Oct-98 14:00)
Reference: Text COM:1790043 by Shyamasundara (das) ACBSP
Subject: DIS Trivikram Swami
———————————————

> Your little introduction was quite interesting, that Srila Prabhupada
> thought a12 year old boy should control his mother if she went astray.
>
> yhs
> shyamasundara dasa

Not that Srila Prabhupada thought that at 12 I should control my mother, but the problem was still

there when I spoke to him as an adult, and he wondered why?
(Text COM:1791328) ————————————

Section 13
Feminist Conspiracy

13.1

New Text 1648 (38 lines)
Date: 07-Oct-98 02:47
Subject: Status Women's Ministry
———————————————

Running command "Status Women's Ministry"
(Show) Status (on) (International) Women's Ministry
Name: (International) Women's Ministry
Number: Conference 4122
Type: Private, Files, Save Expired Texts
Netmail address: Women's.Ministry@com.bbt.se
Created by: Mukhya (dd) HKS (NE-BBT)
Created on: 15-Jan-98
Organizer: Sudharma (dd) ACBSP (Alachua - USA)
No of texts: 96
No of members: 13 No of memberships: 0
Downloads: Yes Uploads: Yes
Text expiration time: Default
Maximum Size of Forwarded Files: 400 KBytes

(International) Women's Ministry has the following members:

Unseen	Last present	*	Name
0	07-Oct-98		Dhyanakunda (dd) KKD (NE-BBT, Almvik - S)
0	06-Oct-98		Hari (dd) HDG (Oxford Project)
0	07-Oct-98		Hariballabha (dd) HKS (Berlin - D)
0	07-Oct-98		Isani (dd) HKS (Abentheuer - D)
0	07-Oct-98		Kusha (dd) ACBSP (Philadelphia, PA - USA)
0	06-Oct-98		Malati (dd) ACBSP (Columbus - USA)
5	02-Oct-98		Mandakini (dd) BVS (Vienna - A)
0	07-Oct-98		Nandi Mukhi (dd) SDG
5	04-Oct-98		Prasanta (dd) LOK (New Delhi - IN)
0	07-Oct-98		Radha (dd) MG
0	07-Oct-98		Sudharma (dd) ACBSP (Alachua - USA)
5	26-Sep-98		Tarunyamrta (dd) (IC) (B)
0	07-Oct-98		Vishaka (dd) ACBSP (Los Angeles, CA - USA)

(International) Women's Ministry has the following Internet members:

Unseen	Address and Name
0	<Jagarini@aol.com>

0 <karala@aol.com>
0 <kuntidevi@aol.com> Jaya Sri dasi
0 <pranada@mindspring.com>
0 <vrajalila@acsworld.net>
(Text 1648) ————————————

13.2

New Text 2577 (36 lines)
Date: 26-Nov-98 17:49
Subject: Status Women's Ministry
————————————

Running command "Status Women's Ministry"
(Show) Status (on) (International) Women's Ministry
Name: (International) Women's Ministry
Number: Conference 4122
Type: Private, Files, Save Expired Texts
Netmail address: Women's.Ministry@com.bbt.se
Created by: Mukhya (dd) HKS (Asst. SysOp) (NE-BBT)
Created on: 15-Jan-98
Organizer: Sudharma (dd) ACBSP (Alachua - USA)
No of texts: 972
No of members: 11
Downloads: Yes Uploads: Yes
Text expiration time: Default
Maximum Size of Forwarded Files: 400 KBytes

(International) Women's Ministry has the following members:

Unseen Last present * Name
3 26-Nov-98 Dhyanakunda (dd) KKD (NE-BBT, Almvik - S)
249 26-Nov-98 S Hari (dd) HDG (Oxford Project)
3 26-Nov-98 Hariballabha (dd) HKS (Berlin - D)
81 25-Nov-98 Isani (dd) HKS (Abentheuer - D)
0 26-Nov-98 Kusha (dd) ACBSP (Philadelphia, PA - USA)
0 26-Nov-98 Nandi Mukhi (dd) SDG
599 17-Nov-98 Prasanta (dd) LOK (New Delhi - IN)
0 26-Nov-98 Radha (dd) MG
0 26-Nov-98 Sudharma (dd) ACBSP (Alachua - USA)
610 17-Nov-98 Tarunyamrta (dd) (IC) (B)
0 26-Nov-98 Vishaka (dd) ACBSP (Los Angeles, CA - USA)

(International) Women's Ministry has the following Internet members:

Unseen Address and Name
0 <Jagarini@aol.com>
0 <karala@aol.com>
0 <kuntidevi@aol.com> Jaya Sri dasi
0 <pranada@mindspring.com>
0 <vrajalila@acsworld.net>
(Text 2577) ————————————

13.3

This is from a log of December 11, 1998:

(Get) Day/Time - status women's ministry
(Show) Status (on) (International) Women's Ministry

You are not allowed to see status on (International) Women's Ministry.

(Get) Day/Time - status sudharma
(Show) Status (on) Sudharma (dd) ACBSP (Alachua - USA)

Name: Sudharma (dd) ACBSP (Alachua - USA)
Number: Person 2666
Type: Open
Netmail address: Sudharma.ACBSP@com.bbt.se
Last active: 11-Dec-98 21:50 -0400
Forwarding Mail to: Sudharma@aol.com (Individually, Alone, 150 KB)
Unseen letters: 0
Number of sessions: 12 Accumulated time in COM: 00:39:15
Default Text expiration: Default Incoming Text expiration: Default
Address1:
Address2:
Address3:
Country: Time zone: -0400
Phone:

Sudharma (dd) ACBSP (Alachua - USA) is a member of the following conferences:

Unseen	Type	Name
0		Apocalypse 1999? (Are you ready?)
0		Applying Varnasrama (in Sri Mayapur Project)
0		GMC (GBC Ministerial Committee)
0		ICNA (ISKCON Communications North America)
0		ICSD (ISKCON Commission social/economic development)
0		IWC (Internat. Women's Conference)
0		(ISKCON) Ministries
0		(Announcements of) New Conferences
0		Prabhupada Disciples
0		(ISKCON) Social and Economic Development
0		(COM) System (Info)
0	O	Temple Support
0		WAC (Widows Ashrama Conference)
0		Widows' Ashrama Project
0		X (All COM users)

13.4

This status was taken on September 28, 1998

Name: IWC (Internat. Women's Conference)
Number: Conference 2850

Type: Private, Write protected, Only Members, Files, Save Expired Texts
Netmail address: IWC@com.bbt.se
Created by: Raktambara (das) HKS (SysOp) (NE-BBT)
Created on: 05-Feb-97
Organizers: Madhusudani Radha (dd) JPS (Mill Valley - USA)
Hariballabha (dd) HKS (Berlin - D)
Moderator: Madhusudani Radha (dd) JPS (Mill Valley - USA)
No of texts: 1329
No of members: 82 No of memberships: 0
Downloads: Yes Uploads: Yes
Text expiration time: Default
Maximum Size of Forwarded Files: 0 KBytes

IWC (Internat. Women's Conference) has the following members:

Unseen Last present * Name
3 21-Sep-98 Acintya Rupa (dd) BJD (Melbourne - AU)
3 21-Sep-98 Aja Laxmi (dd) JPS (Mayapur - IN)
3 21-Sep-98 (Temple) Alachua (Florida, USA)
53 03-Sep-98 Anavadyangi (dd) ACBSP (Stagecoach, Nevada - USA)
3 21-Sep-98 Anjana (dd) ACBSP (IC UK - GB)

13.5

Text 1873529 from COM]
Lines: 480
Date: Sun, 22 Nov 98 15:48 -0500
From: "COM: Mukunda Goswami" <Mukunda.Goswami@com.bbt.se>
Reply-To: Mukunda.Goswami@com.bbt.se, GBC.Discussions@com.bbt.se
To: "COM: GBC Discussions" <GBC.Discussions@com.bbt.se>
Subject: Women in ISKCON
———————

McLean, VA USA, 21 November 1998

Dear GBC members,

Please accept my humble obeisances. All glories to Srila Prabhupada!

Some of ISKCON's leaders and members have apparently been making extreme statements about the women in our movement. For those of you who may have already seen some of these statements, please forgive the redundancy. It appears that some of these declarations have become part of the public record via internet. Postings and other information indicate that these are not just a handful of disgruntled individuals, rather there appears to be a cabal, a group of conspirators engaging in a pseudo-military-styled strategy that aims to ill-name, misrepresent, exploit and minimize a section of our society. This crosses the line of Vaisnava etiquette, to say the least. We are have information that certain parties have given these statements to the anti-cult movement. Therefore, as leaders of ISKCON, we should be prepared to take appropriate steps to publicly condemn such positioning and language, lest these be considered collectively to be (God forbid!) ISKCON's "official" position.

Below are some samples of some of their remarks; please know that these only represent the thin

wedge of what appears to be a much larger tyranny:

"I will not tolerate women raksasi mentality in ISKCON. You are obviously in maya, and don't know the scriptures. Lord Narasimha even incarnated once to kill demonic amazonian women trying to control the world, it is not that bad yet. My grandfather was a freedom fighter against Nazis in Denmark, and a priest. And I am a freedom fighter against nazi women in ISKCON. You are envious, it is very obvious. I guarantee you, you will never get married, and if you are or do, you will be a troublemaker to your husband."

"And in all those lifetime of Brahma's births in a male body you'll have to marry a woman just like you. Imagine that! She will be unsubmissive shrew, and all the other reasons your husband rejected you. Yet demanding that you support her, protect her and provide for her. Imagine that! Life after life for millions of lives of Lord Brahma. Welcome to hell."

"As far as etiquette and how mothers are to be treated, the sastra also shed light on that issue.

1. When Bhumi was withholding her nourishment, Prthu was about to cut her to pieces–mother or not.

2. When Kaikeya banished Rama in order to satisfy her own lust for fame and adoration, Bharata was ready to decapitate her; his own natural mother. . . when we see mothers promoting adharma and insisting that it is their god-given right to do so. . . it would be the greatest folly to accept them and treat them as real mothers. . . As we can see, the etiquette normally reserved for real mothers cannot be used in this situation."

"Now look what we have: some little immature, mouthy little wench of an upstart trying to correct and chastise a senior devotee, who is faithfully following and presenting Krsna consciousness in all it's [sic] various social and philosophical dimensions and who most importantly supports all of his statements by sastra. What have we done? We've created little monsters!" (said about an initiated female devotee who disagreed with anti-woman position)

"It's amazing how many of these very same men who have abandoned their wives and children are the very same ones who now seek to liberate them from the shackles of Vedic morality. . . This is the psychology of the irresponsible men that cheat women and children by supporting and in fact propagating this puffed up concept of womanly life."

"Some men know they will not be on the GBC, so they hope their wife will be and thus they will have influence in this way." (the above two statements were said about men who disagree with the anti-woman position)

"I also know of others who are shameless. Their lives are riddled with the grossest type of deviations. Their lives are an embarrassment to Krsna consciousness. Yet they arrogantly insist on becoming leaders as if they can show the chaste and faithful women and responsible men how to become Krsna conscious. These type of females are ISKCON's major liability. Divorce, remarriage, prostitution, pimping and drug use. There is no doubt that such is extraordinary behaviour for vaisnavis. But then again they are so transcendental that they no longer need to follow common moral rules and regulations. Right?"

"Women managers will cause further falldowns. Indira Gandhi was a living example of this, and things repeat themselves, so women managers, GBC's and TP's will be equal

to more falldowns." (the above two comments were said of women in leadership positions)

Some members of this group have referred to the ISKCON Women's Ministry (IWM) as "the International Whore Ministry"; the IWC has been dubbed "the
International Witches conference"; women who are taking up leadership positions are known as "feminazis", "monsters" with "no souls", "demons", and "destroyers of religious principles."

The following exchange took place in regards to the women's ministry:
"Don't the GBC members have anything but bull-dung for brains?"
"You're being too kind"
"Many of the GBC have become completely bewildered by their charms and have become dancing dogs."

By way of contrast, the following article, which was started several weeks ago and was put on the COM BTG staff conference on Tuesday, 17 November 1998, is scholarly and civilized. Although it is not customary for the entire GBC to review a BTG article before publication, I thought this could be an exception. In fact it was Visakha prabhu, the author, who originally requested just such a review. BTG's editor-and-chief, Nagaraja dasa agrees and welcomes your comments. We request, however, that every GBC member give a "yea" or "nay" to BTG publishing this article in the usual "generally in favor" or "generally opposed" style of straw voting. We need your response by 29 November, 1998.

Remember, there is room for many letters to the editor and the opportunity for a "response" article, subject to the usual editorial review, even though the "other side" has already (maybe inadvertently) made its point. Comments AND your straw vote should be directed to Nagaraja@mindspring.com

Many thanks.

your servant,
Mukunda Goswami

13.6

From: "COM: Sudharma (dd) ACBSP (Alachua) <Sudharma.ACBSP@com.bbt.se>
To: 100526.1600@COMPUSERVE.COM
Subject: Re: Internet Message Header
Date: Thu, Jan 15, 1998, 3:00 PM

[Text 1034134 from COM]

Dear Guruattma and Devaki,

My humble obeisances. All glories to Srila Prabhupada.
Thank you for your text and thought. I believe their was another text, or perhaps it was from you that expressed this concept of a man representing the Women's Ministry.

I would like to take more time to answer this, but given the circumstances,
let me at least begin with a few points.

First, men are a part of the Ministry....Bhaktitirtha Maharaja, Bir Krishna Maharaja, and Anuttama have been extremely active since it's inception. But also Hrydayanada Maharaja, Mukunda Maharaja, Lokanatha Maharaja and many others have been taken on many roles of support. It is a

team effort and the men are very active.

<snip>

Your humble servant,
Sudharma dasi

13.7

Text COM:1866684 (23 lines)
From: Antardwip (das) JPS (GB)
Date: 20-Nov-98 09:55
To: Astrology [457]
To: GCD (Grhastha Culture Dialogue) [599]
To: Mataji Council (Germany) [459]
To: (ISKCON) Social and Economic Development [804]
To: Varnasrama development [6659]
To: (International) Women's Ministry [488]
To: Sridhari (dd) JPS (Mendoza - ARG) [821] (forwarded: 20-Nov-98
For: Granddisciples (of Srila Prabhupada)
For: Vedic Astrology (Symposium hosted by Shyamasundara Das)
Reference: Text COM:1865469 by Madhusudani Radha (dd) JPS (Mill Valley -
Comment: Text COM:1874478 by Ananta Purusottama (das) TSI (GB)
Subject: RE: MAJOR CONSPIRACY EXPOSED Part 1

> >If they are doing all this, leave them with, it's their problem because they
> >will never reach the spiritual world, but if it is not true, you're making
> >an big apparadha, and this is very dangerous for your life.

> Putting our head in the sand will only play into the bigoted agenda of the
> GHQ members.

What does GHQ stand for, and what is it's bigoted agenda its members all subscribe to? I am surprised that a particular Maharaja's name has been connected to GHQ forum, as I know him very well and in his writings on Indian Village culture he clearly values highly the family (grihastha) ashrama.

Hang Shymasundara prabhu high by all means, but everyone one that forum? Surely we need to see the texts individuals have written first.

I feel that individuals should be held accountable for their own writings on any forum, not everyone on that forum. But if it has a specific agenda all agree to which is bigoted, that is different. So what is that agenda, and how did everyone agree to it?

I know you say zero tolerance, but zero tolerate Shymasundara and anyone else who made adequately disparaging remarks, not everyone. Otherwise the women may start a witch-hunt! (Only for men-witches this time!)
(Text COM:1866684) ----------

Section 14
Miscellaneous texts

Women can preach but within the guidelines of Nari-dharma

>Date: Sat, 13 Jun 98 13:26 +0500
>From: "COM: Bhakti Vikasa Swami" <Bhakti.Vikasa.Swami@com.bbt.se>
>Sender: Bhakti.Vikasa.Swami@com.bbt.se
>To: "Jivan Mukta Dasa" <btb@georgian.net>
>Cc: ameyatma@iname.com
>Subject: JPS
>Lines: 101
>X-Com-Textno: COM1421052
>X-Com-Flags: LETTER
>MIME-Version: 1.0
>
>[Text 1421052 from COM]
>
>Dear Jivan Mukta Prabhu,
>
>Please accept my greetings. All glories to Srila Prabhupada!
>
>I don't necessarily disagree with Jayapataka Maharaja's statement. As far
>as I can understand, the traditional dharma of women and the yuga dharma of
>sankirtana need not conflict. It was Srila Prabhupada's brilliance in
>reconciling traditional Indian culture within the Western culture to bring
>us to the highest culture of the soul, that enabled him to spread Krsna
>consciousness all over the world.
>
>Considering that women nowadays do not follow the injunction not to cross
>the threshold of their father's of husband's home, and that someone has to
>preach to them...
>
>My female disciples know very well that I am not a 'feminist', in the modern
>sense of the term. But I also encourage them to preach. One married lady
>who is my disciple is having good success in preaching among girl university
>students. She doesn't go with her husband, but with other initiated,
>married women. In fact, it would be difficult even for her husband to enter
>the girl's hostel.
>
>At this stage of our movement, where we are a long way from varnasrama
>principles being the norm, I think it is acceptable to engage women as
>preachers. Of course the boundaries of that should be understood. Srila
>Prabhupada was very pleased with his women disciples who distributed books.
>He also encouraged them to follow nari dharma, so there need not be a
>dichotomy.
>

>Last year I visited devotees in North Carolina, most of whom are Prabhupada
>disicples, and who married late, due to full engagement in the sankirtana
>movement in their youth. Although marrying late is unusual and is not
>generally to be encouraged, I found there a fine group of devotees, very
>much committed to stability in marriage and following Srila Prabhupada's
>instructions about traditional family life.
>
>Even in our own Gaudiya tradition, as you are well aware, there were women
>preachers. I asked a venerable godbrother of Srila Prabhupada about this.
>His understanding was that they preached mainly within the group of those
>who were already devotees, not to outsiders.
>
>Jayapataka Maharaja is very much conscious of traditional Indian culture,
>having lived in it for many years. He is a also a major leader in our
>movement in widespread propagation of Krsna consciousness. Another trait of
>his is cultural sensitivity. He makes a point to adjust his manner of
>dealings and presentation of Krsna consciousness according to the local
>culture, wherever he may be. Not that I haven't had my differences with him
>over the years, but that's another matter.
>
>I wish this issue of women giving class, leading kirtanas, etc, had come
>about in a more considered manner. Probably in the euphoria of women's
>liberation, not being aware of the deep-seated local opposition to it, a GBC
>member asked a woman to lead mangala arati in Mayapur. Thus from the
>beginning it became a confrontation. Of course, the women's libbers tend
>to be very confrontational, so it is difficult in any circumstances to
>discuss these things in a reasonable manner.
>
>If these points could be discussed in a nonattached way, I would be all for
>promoting our mothers as preachers, within certain boundaries suitable to
>nari dharma. I'm sure this issues can be discussed with Jayapataka Maharaja
>in a reasonable manner.
>
>It is interesting that the leading protagonists of both parties–namely
>Dayarama and Madhusudani–are both his disciples.
>
>I'll just recall an incident that took place when I was preaching in Dubai a
>few weeks ago. I arrived at an apartment where I was to speak to a group of
>devotees, all from high class Indian backgrounds. A mataji was leading the
>kirtana (all the devotees were sitting down), but when I entered the room,
>the kirtana broke as everyone offered obeisances, and then someone else took
>up leading the kirtana. The devotees present were all married or heading
>that way. In Dubai they are all working people. There is no brahmacari
>asrama.
>
>I think you should express your concerns to Jayapataka Maharaja privately.
>If you do so publicly, it becomes more like a challenge. Part of your
>service in bringing up a well cultured family is to train them to be
>respectful to the point of worship of sannyasis. That is difficult for many
>devotees due to past disappointments, but it is our culture that our
>children need to be brought up in, for their benefit. That could bring up
>another whole discussion about proper behavior of sannyasis, but here I am
>just making a general point.
>

>Regarding the statement by Mukunda Maharaja: I don't think you should ask
>him to explain himself to your members, because that would probably make him
>upset, and not fulfill your purpose. However, if it was worded very
>politely, you might get a reasoned response, that could lead to a fruitful
>discussion. I would suggest something like this:
>
>Dear Maharaja,
>Regarding this statement, several members of this conference have expressed
>their concern for the following reasons...
>
>Maybe you could ask Vidvan Gauranga to help you with the wording, because he
>is a very sweet and respectful person.
>
>Dasanudasa,
>
>Bhakti Vikasa Swami
>
>P.S. If you want you can paste selections from this on DOW.

From: Shyamasundara ACBSP
Date: 02-Oct-98 07:43
To: GHQ
Subject: Re-circulating texts
———————————————

Dear Maharaja's and Prabhus

PAMHO AGTSP

While waiting for GHQ to be formed several texts were circulated between
various members via "CC" but not everybody got all of them and some of the
new members saw none of them. Therefore I am going to post what I think are the most relavant
ones to GHQ again. It will also help us to regain some of the lost momentum that occured during
the long wait.

shyama
(Text COM:1738348) ———————————

Text COM:1741940 (32 lines)
From: Shyamasundara ACBSP
Date: 17-Sep-98 18:22
To: GHQ
Subject: DIS Absurdities in Feminist Doctrine
———————————————

Dear Maharajas and Prabhus,

Please accept my humble obeisances. All glories to Srila Prabhupada.

I would like to compile a short paper with a tentative title "The Absurdity
of Feminism." This would require knowing the main points of the feminist
position and then showing how they are absurd. For example:

1) Women should be given equal rights with men because men and women are equal. Women

should be protected. This is absurd because if women are equal with men why should one person who was equal to another required to be protected by the other party. One only requires protection if they are in a subordinate position. That is, a subordinate is protected by a superior. Therefore women are not equal to men.

2) Women are equal to men but because of social pressure over the ages the men have suppressed and oppressed to women into an inferior position. If women are equal to men how is it that one equal party was able to suppress and oppress another equal party? This is absurd. Oppression can only take place if a superior force overcomes an inferior force. Therefore women are not equal to men. If they had been they would not be suppressed or oppressed.

Anyway, these are two examples of common feminist doctrine which are at their heart totally absurd. If somebody has coallated or compiled in a concise form the essence of feminist doctrine, could you please send it to me. Also if you have your own examples of absurdities in feminist doctrine please forward it to me.

Your humble servant
Shyamasundara Dasa
(Text COM:1741940) ————————————

> Letter COM:1723985 (7 lines)
> From: Prithu (das) ACBSP
> Date: 27-Sep-98 11:56
> To: Basu Ghosh (das) ACBSP (Baroda - IN) [6241]
> Reference: Text COM:1713290 by Basu Ghosh (das) ACBSP (Baroda - IN)
> Subject: What do you think, Prithu Prabhu? Are you willing to get
> involved?
> ————————————————
> > A private conference is being organized to formulate a proposal/
> > resolution to GBC. It would be kind of you to participate in that.
>
> Please let me know when this is going to happen.
> I'll be glad to be on board.
>
> yspda
(Text COM:1723985) ————————————

Protect our sannyasis from women

Text COM:1738396 (37 lines)
From: Shyamasundara ACBSP
Date: 02-Oct-98 07:53
To: GHQ
Subject: Protect our sannyasis from women
————————————————
——— Forwarded Message ———

Letter COM:1725991 (23 lines)
From: Jayapataka Swami (GBC)
Date: 28-Sep-98 06:32

To: SV disciples [2462]
Cc: Hari Sauri (das) ACBSP [10834]
Cc: Prithu (das) ACBSP [13276] (received: 28-Sep-98 09:11)
Cc: Shyamasundara (das) ACBSP (Florida Vedic College - USA) [5141]
For: Global Free Forum
Reference: Text COM:1724140 by Subala (das) HKS (S)
Subject: Harikesa becoming OSHO member by force??!!
———————————————

Camp: with ISKCON Loyals at St. Petersburg, Russia.

> A thought that come to my mind was also the fact that when Sri Visnupada
> was brought to this monie he was practicly forced to listen to her
> explinations and voice.The scriptures after all gives the warning that even
> a Mahabhagavat can fall down just by the fact of listening to the
> explination of a mayavadi .
> s.d

Lord Caitanya Mahaprabhu forbade his associates from listening to Mayavadi's even though they were all liberated souls. Also Lord Sri krishna Caitanya Mahaprabhu was so strict about association with women. WE have ignored all these advices and now we are paying the consequences.

In India Acaryas would have been protected from these dangers, but in the West we sentimentally think the guru is beyond all these dangers and get stung.

I hope that this finds you in good health.

Your well wisher,
Jayapataka Swami
(Text COM:1725991) ———————————

——— Forwarded Message ———

Text COM:1762289 (263 lines) [W1]
From: Shyamasundara ACBSP
Date: 12-Oct-98 11:10
To: GHQ
To: Jivan Mukta Dasa <btb@georgian.net>
Subject: DIS
———————————————

> SECOND FORWARDED TEXT
>
> On women being less intelligent: almost all of the references given by
> Srila Prabhupada in his books group women with sudras and dvija bandhus
> (disqualified sons of the higher classes). In Kali yuga that includes just
> about everyone, male or female.
>
> "In human society all over the world there are millions and billions of
> men and women, and almost all of them are less intelligent because they
> have very little knowledge of spirit soul." SB 2.3.1 purport.
>
> Less intelligent is also taken to mean not capable of directly understanding
> the import of the original Vedas, Vedanta, Upanisads, etc. Therefore the

> Bhagavatam and other Puranas and histories were provided for us.
>
> Given all this, the categorization of women as less intelligent, in the current
> global context, is not discriminatory. As far as ISKCON is concerned, there
> are a number of places where Srila Prabhupada says that once a person
> becomes a devotee, they are most intelligent, either male or female. So that
> is taken care of. What about the Vedic age–was the categorization
> discriminatory at that time? That requires us to go back to those times and
> analyze the matter in context. On the relative platform, the discrimination
> might be there, but it is clear that the ultimate stage of knowledge is not
> that derived from Vedic study but from pure devotion to Krishna, and the
> prime examples are the gopis, some of whom were reincarnations of Vedic
> scholars.

This kind of argument along with the perenial "Kalau sudra Sambhava" the mahavakya of the feminsits are used by the feminists to equate men and women as being equal. But let us consider two things:

1) It is true that women are considered along with sudras, vaisyas and dvija bandhus. But does that mean that now the wife of the sudra treats her husband as other than her Lord? Or the wife of the Vaisya treat her husband as an equal??

2) As I pointed out in an essay I posted to DoW in July intelligence as defined by the Vedas is not material but spiritual. Who can distinguish spirit from matter is intelligent. While often quoting the phrase "kalau sudra sambhava" and other variations as above we forget what comes after this. The following statements by Srila Prabhupada clarify that though one is surely born a sudra in kali-yuga one need not stay a sudra but by samskara - initiation, and study of the Veda one becomes a Brahmana. The following texts look better in Bhashkara or equivalent texts.

The verse Srila Prabhupada is referring to is the following one from the Manu Samhita:

janma jayate sudra
samskarad bhavet dvija
veda-pathad bhaved vipro
brahma-janatiti brahmanah

Please note that Srila Prabhupada didn't want to give women Gayatri initiation. Last night I was talking to Pradyumna Prabhu. He told me some interesting things. First of all the women didn't live in the temple but at home with their parents. He was at the first Barhminical initiation and SP didn't initiate the women. Govinda and Jadurani protested, so three days later SP did a fire sacrifice for them and gave them Gayatri mantra BUT NO BRAHMANA THREADS. Please note the significance of this especially in the last quoted section. To pacify them he initiated them "sort of", like giving a toy gun, but not the real gun.

Aside from that is that the whole point of ISKCON is to raise people above the sudra level via the process mentioned in the verse above which SP explains in depth below. Admittedly few of the members have gotten past the second line. That is, they got initiated and left it at that. They have not studied the sastra in depth for self realization. I have met extremely few

women who know the sastras well, even the IWC bunch put forward only Vishakha as being capable in this regard. As to the level of their understanding and realization ...??? Not much if they are involved in feminism. I was actually disappointed to see Vishakha involved with the feminists. Some years ago she and another women wrote a very nice article about how the woman should behave to win the heart of her husband in reference to the story of Chyavana Rsi and Sukanya, but in the following editions she got crucified in the letters section by the feminists and has since joined them.

Among the men I have seen many men who are very advanced in their study and understanding of Sastra (veda-pathad bhaved vipro), few however are on the GBC. One former GBC told me a few years ago that he had not read SP's books past the 6th canto!!! So do we wonder why they do what they do.

As for who has made it to the fourth line I am not qualified to say.

This is not to say that a woman cannot achieve the perfection of love of God as explained by Lord Krsna in the 9th chapter of the BG but even there He says that it is even easier for the brahmana if a woman can achieve.

Our process is purification. Kṛṣṇa consciousness means simply we are purifying our consciousness. From the birth, as I have explained, everyone is śūdra. Śūdra means one who laments. That is called śūdra. For a slight loss or slight inconvenience, one who laments, he is called śūdra. And brāhmaṇa means one who tolerates. A śūdra has no toleration. So kalau śūdra sambhava. Kalau means... This age is called Kali. So it is the statement of the śāstras that in this age the whole population is śūdra. And formerly also, by his birth, everyone was considered śūdra, but there was training, saṁskāra. At the present moment, there is no saṁskāra, there is no training. The training is only for earning livelihood. No other training. How one can earn money and enjoy senses-that is the training at the present moment. But
actually, to make successful the human life or the mission of human life, the Vedic culture is very nice. And by spreading Kṛṣṇa consciousness, by adopting the process of Kṛṣṇa consciousness, you can revive that cultural life, sublime life. If not wholesale, if there are a few people trained up in this line, and they become ideal examples to the society, immense benefit can be derived from their examples of life. What is time? [break] (kīrtana) (end) (Hawaii, March 27, 1969)

So vairāgya-vidyā. This family attachment, and just the opposite thing is vairāgya-vidyā, how to become detached. This is the whole process of Vedic civilization. Everyone has got this attachment for the body and expansion of the body. So vairāgya-vidyā means to be detached. That is called brahma-jñāna. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. That is brahma-jñāna. As soon as you understand, ahaṁ brahmāsmi, "I am not this body, I am spirit soul," this is called brahma-jñāna. So long you do not get this knowledge, you are in ignorance. That ignorance, there are degrees. In the sattva-guṇa or in the modes of goodness, you can simply theoretically understand that "I am not this body." That is sattva-guṇa. Brahminical qualities. Śamo damas titikṣā ārjavaṁ jñāna. Jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam. When you... brahma-jānātīti brāhmaṇaḥ. Brāhmaṇa means who has got the knowledge of brahma. Veda-paṭhād bhaved vipro brahma-jānātīti brāhmaṇaḥ janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ.

So everyone is born śūdra, but by cultivation of knowledge and culture, one can become... Saṁskārāt. Therefore, according to Vedic system, there are ten kinds of saṁskāra, reformatory method. This upanayana-saṁskāra, this is also

one of the saṁskāra, sacred thread. Upanayana. Upa means near, and nayana means bringing. When the spiritual master brings nearer to spiritual consciousness, a person is given the upanayana, or the sacred thread. The sacred thread is the indication that "This man is now under the control of the spiritual master for advancing in Kṛṣṇa consciousness." This thread ceremony. This is called upanayana. Similarly, there is reformatory method, marriage, ten kinds of reformatory... The first beginning is garbhādhāna. So these things are impossible to introduce now in this Kali-yuga. Therefore the only reformatory method is: harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva nāsty eva gatir anyathā [Adi 17.21]. In this age of Kali, people are so fallen, so degraded, that it is not possible to introduce systematically the whole Vedic principle; it is not possible. That is not possible. It is Caitanya Mahāprabhu's grace, mercy, that He has given us mercifully, vairāgya-vidyā-nija-bhakti, just to teach very short-cut method. What is that? Chant Hare Kṛṣṇa. Simple. Simple.

Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni [Cc. Antya 20.12]. You are suffering in this material world, dāvāgni, now, forest fire. This material world is forest fire. But they are so ignorant, they cannot understand that "We are burning in the blazing fire of this material existence. Our attempt should be how to get out of it." But there is no such knowledge. Just like animals. The animals are suffering. They are being taken to the slaughterhouse. There is no, I mean, strength of protesting. They are being slaughtered. So we are being also being slaughtered by the laws of nature. We are also being slaughtered. So we do not know how to make progress. That is slaughtering. (Bhagavad-gītā 1.32-35–London, July 25, 1973)

Anyway, we should always be in conscious that everything that we have in our possession, even our body, even our mind, even our energy, everything, that is God-gifted. One who has got this conception of life, he is brāhmaṇa. He is the one who knows Brahman. One who does not know this and simply lives for sense gratification, he is called the miser. So we shall not be miser. We shall be the brāhmaṇa. That should be our... And there is no restriction. Don't think that because you are born in America, you cannot become a brāhmaṇa. No, you can become a brāhmaṇa. There is no restriction. Brahma jānātīti brāhmaṇaḥ. The formula is that janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. Janmanā jāyate śūdraḥ. Everyone who is born, first born by the father and mother... Then he is called a śūdra. Even he is born in a brāhmaṇa family, he is called a śūdra. Then saṁskārād bhaved dvijaḥ. Then, by culture... The cultural birth is called the second birth, dvija. The higher caste in India, they are called dvija. Dvija means the first birth by father and mother, that is... Animal birth and man birth is the same because the process is the same. But unless one takes his birth by higher culture, he cannot be called dvija.

Sometimes the birds are also called dvija. Dvija means twice-born. Twice-born. Just like the birds... The sea bird lays the egg first, and then it is fomented. And from the, I mean to, the egg, the cub comes out, the offspring comes out-the second birth. Therefore birds are also sometimes called dvija. Similarly human and higher status of life, they must have twice-born. Therefore the brāhmaṇas, the kṣatriyas, and the vaiśyas, this thread, this thread is the sign that "My second birth has been done." This is the emblem. This upavīta, upanayanam, this is the sign. In India higher caste you will find this sacred thread. Sacred thread means when he is accepted, when he is given the second birth, this thread ceremony, there is a thread ceremony. So second birth means saṁskāra, saṁskāra, reformation, reformation. It doesn't matter where and how he is born. It doesn't matter.

The other day I cited the example of Jābāli Upaniṣad. He could not say even

his father's name. But because he was so sincere that he declared before Gautama Muni that "Either my mother or myself, I do not know who is my father," Gautama Muni ac..., "Oh, you are brāhmaṇa. You are truthful. You are truthful." So these are the qualifications, saṁskāra, cultural birth. Cultural birth makes the twice-born. Saṁskārād bhaved dvijaḥ. Janmanā jāyate. By birth everyone is śūdra. And when he is reformed, when he is culturally rebirth, taken rebirth, then he is dvija, twice-born. And after being dvija, veda-paṭhād bhaved vipraḥ. Veda-paṭhāt means this knowledge, scriptural knowledge, Vedic wisdom. By studying this Vedic wisdom he becomes a vipra. And after studying, when he knows, "Oh, I am spiritual. I am not this matter," and he knows the constitution of himself, constitution of the Supreme Lord, then he is brāhmaṇa. Therefore the whole mission of human society should be how to prepare brāhmaṇa. Then peace and prosperity will be there. If you keep them just like cats and dogs in the platform of śūdra, how can you expect? Do you mean to say there is any peace in the dog society? No. That is not possible. Peace can be had only, really-human society.

So this is the culture. The Vedic, whole Vedic culture is to make a man a brāhmaṇa, not to keep him in the śūdra stage, not to. Every father has to take care. The state has to take care, the teacher has to take care-how to make the children, the poor children, the innocent children, to..., a perfect brāhmaṇa. The whole culture is like that. You see? so Bhagavad-gītā teaches that. And don't become... Don't remain in the śūdra stage and a miser, but just try to become a brāhmaṇa by culture. Then your life will be successful. (Bhagavad-gītā 2.48-49–New York, April 1, 1966)

Brāhmaṇa... Brahma jānāti. One must know what is Kṛṣṇa. Paraṁ brahma paraṁ dhāma pavitraṁ para... [Bg. 10.12]. Brahma. Brahma jānātīti brāhmaṇaḥ. One who is aware of Kṛṣṇa, what is Kṛṣṇa, he is above brāhmaṇa. Brāhmaṇa qualification is already there. Because a brāhmaṇa means one who knows Kṛṣṇa, Parabrahman. That is brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. Veda-pāṭhād bhaved vipro brahma jānātīti brāhmaṇaḥ. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ, veda-pāṭhād bhaved vipro brahma jānātīti brāhmaṇaḥ. This is the process.

Janmanā, by birth, everyone is śūdra or caṇḍāla. Those who are satisfied that "I have taken birth in my brāhmaṇa family, so now my business is over." No. Janmanā jāyate śūdraḥ. The birth by the father and mother, that is śūdra, that is not brāhmaṇa. Saṁskāra. If a man is born brāhmaṇa, then why there is necessity of sacred thread ceremony? No. That is the saṁskāra. Saṁskāra means the sacred thread is the symbol. It is offered by the ācārya. It is the certificate that "This boy has been trained up as a brāhmaṇa." Therefore the sacred thread is a symbolic presentation. Not that to purchase one two-paise worth sacred thread and one becomes brāhmaṇa. No. Now, of course, in Kali-yuga... Vipratve sūtram eva hi. In Kali-yuga this will go on. Vipratve. A brāhmaṇa, kṣatriya, śūdra, brāhmaṇa, kṣatriya, vaiśya. Simply purchase one thread from the market and get it on your body and you become.... Vipratve sūtram eva hi. No, that is not actually. It is a qualification and it is certificate. One who has got the sacred thread, that means...Just like in our Vedic system, one has got the red mark on the forehead, one woman. It is to be understood that she is married. Similarly, one who has got the sacred thread means that he has approached qualified ācārya, and the ācārya has recognized him as brāhmaṇa. This is sacred thread, not that purchase one sacred thread and get it and become a brāhmaṇa. No. This is very important thing. And then divide. First of all educate. Where is that education? Of course, this is meant for...At least in India, Indians should be educated as brāhmaṇa, kṣatriya, vaiśya, śūdra. That is Caitanya Mahāprabhu's mission. (Bhagavad-gītā 4.15-Bombay, April 4, 1974)

(Text COM:1762289) ————————————

Text COM:1762457 (16 lines)
From: Shyamasundara ACBSP
Date: 12-Oct-98 14:05
To: GHQ
Subject: DIS Grihastha Sex Life?
———————————————

> > These guys are gurus? Ridiculous! Bhakti Tirtha was travelling around
> > giving seminars on grhastha sex-life. I wonder how much longer he has
> > got?
> >
> What was he saying about it? I'm not against such a thing if what he says
> is in line with our sampradaya. ys KKdas.

Our only complaint is when they go off on tangents so as to align with what ever is popular now. I prefer to try to conform myself to the eternal truths which stay the same. Past present or future.

The Vedas are eternal, and the teachings are true for eternity. But the 90's will come and go. WHo would have thought in 1982 that in less than 10 years the USSR would only exist in history books?

I say stick with the eternal and let the ephemeral go its own illusory way.
(Text COM:1762457) ———————————

Letter COM:1766136 (38 lines)
From: Internet: Sita Devi Dasi <btb@georgian.net>
Date: 14-Oct-98 00:14
To: Shyamasundara (das) ACBSP (Florida Vedic College - USA) [5837]
Subject: they don't like Prabhupada's purports!
———————————————

>>Date: Sun, 25 Jan 98 09:07 -0700
>>From: "Edwin Bryant" <ebryant@fas.harvard.edu>
>>Reply-To: ebryant@fas.harvard.edu, IWC@com.bbt.se
>>To: "COM: IWC (Internat. Women's Conference)" <IWC@com.bbt.se>
>>To: "COM: Madhusudani Radha JPS" <Madhusudani.Radha.JPS@com.bbt.se>
>>Subject: Re: VAST
>>Lines: 25
>>
>>Dear Karala DD,
>>
>> PAMHO AGSP Thanks you for your excellent comments. I agree
>>with everything you say. When I consider my own lusty state of mind,
>>I am impressed that Krsna Consciousness has produced at least some
>>yoginis, at least, who are able to concentrate on their devotional service
>>without undue sexual agitation. I think Hari DD should forward your
>>remarks to our VAST conference. Our discussion is continuing since I think
>>it is imperative that we locate the exact references in primary Sanskrit
>>sources on the basis of which Prabhupada made his comments that women
>>are less intelligent. This is imperative because this is the root of the
>>problem. Until the root is exposed, chauvanistic male devotees will
>>continue to brandish "Prabhupada said.." statments in support of sexist

>>attitudes. If you, or any of the ladies, can locate such sources (ie in a
>>Sanskrit quote–not in Prabhupada's purports), then please forward them
>>to VAST so that we can all examine the exact Sasnkrit word used in the
>>text which Prabhupada has translated as "less intelligent", as well as
>>analyize the context of the verse. Perhaps Hari can continue to post the
>>discussion from VAST to you all since Hridayanada M'raj and other
>>devotees have contributed and this topic is obviously relevant to your
>>own conference. YS APD
>
(Text COM:1766136) ————————————

Text COM:1803293 (32 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)
Date: 27-Oct-98 15:20
To: GHQ [434]
To: Jivan Mukta Dasa <btb@georgian.net> (sent: 27-Oct-98 15:26)
Subject: WHO- Advaita
————————————————————

> > Text COM:1054625 (63 lines)
> > From: Internet: Edwin Bryant <ebryant@fas.harvard.edu>
> > Date: 22-Jan-98 23:31
> > To: VAST (Vaishnava Advanced Studies) [432]
> > Reference: Text COM:1054583 by Brahmatirtha (das) ACBSP (Tallahassee)
> > Subject: Re: Feminism, etc
> > ————————————————————
> > I agree. If anything it is the men who are lustier. But I doubt the female
> > form per se is any more attractive to men, than the male form is to
> > women. So the larger number of girlie magazines either indicates that
> > men are lustier, or if intensity of lust is not a gendered issue, then such
> > disparity indicates social/power issues at play.
> >
> > So we are left with accounting for this idea of women being nine times
> > more lusty in Prabhupada's books. Does anyone know of any textual

But chanakya says that. Also if I get to know which verse of the SB Prabhupada mentions this nine times, I can look up in the previous acaryas' commentaries on the SB to see where it is quoted from.

> One reference to this is in the Narada pancaratra in reference to the
> creation of the Kamini. Regardin 9x lustier, this in not necessarily regarding
> sex but in regards to materialic mentality in general–acqusitiveness and
> consumerism etc. Of course it is well known that a woman's lust once
> ignited is not easily quenched whereas a man's is.

Very nice points.

yhs
vgd
(Text COM:1803293) ————————————

Even though a Vairagini, being in a woman's body she was considered "half":

Text COM:1803294 (13 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)

Date: 27-Oct-98 15:20
To: GHQ [435]
Reference: Text COM:1761414 by Shyamasundara (das) ACBSP
Subject: CON/WHO Ydd. to Sdd. re: women GBC
———————————————

> I believe that the 1/2 vote has nothing to do with the woman being half of
> a couple but rather that she is considered as 1/2 period. My reason is as
> follows Lord Caitanya had 3 1/2 intimate associates. If I recall them
> correctly they are Svarupa Damodara, Ramananda Raya, Shikhi Mahiti, and
> Sikhi Mahati's sister. She was the 1/2. She was a pure devotee but in a
> woman's body. the name of the brother and sister may be wrong. It has
> been sometime since I read CC. Basu Ghosh will know.

Correct. She was Madhavi Devi (a Vairagini according to Gopala Bhatta Goswami). She being a woman is half.

yhs
vgd
(Text COM:1803294) ———————————

Text COM:1803296 (17 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)
Date: 27-Oct-98 15:20
To: GHQ [437]
Subject: Re: DIS Various
———————————————

> Also, I remember reading somewhere a statement attributed to
> Bhaktisiddhanta Maharaja to the affect that his objective was to destroy
> western civilization. Can that be verified and if so can I get the
> specific reference i.e. where and when he said it?

There was a large sized book on Srila Bhaktisiddhanta, I think it was called Sarasvati Thakura, published by Mandala Press or Publishers. I think they are on WWW.

Inside the book, there was a full size bw picture of BSST walking with some Governor or someone, and He was dressed in coat, I think. And these words were written, i remember very clearly:

"Western civilization must be crushed."

yhs
vgd
(Text COM:1803296) ———————————

Text COM:1803919 (35 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)
Date: 27-Oct-98 18:36
To: GHQ [461]
Subject: My reply to XXX mataji
———————————————

> Partial replies by Basu Ghosh to a budding women's libber from a

> brahmana family.

I think I know this so-called brahmani. She is from my region :-)

She went to a saffron clad brahmachari and proposed to marry him. This guy NEVER wanted to marry. She used her womanly tactics and threatened that she will kill herself, etc. All bogus anyway. Then her guru was informed and he blasted her for having approached a saffron clad brahmachari and having threatened him. She said, anyway, I want to marry him and that's it. Anyway she married him. What to do. She is a tough nut.

Apart from these considerations, she was one person who preached to me to be off the DOW since it is not good for being a brahmachari. I thought she was sincerely trying to help my spiritual life but now I don't know what to say.

And in mayapur, we have another one Indian lady who was taught by an American who looked into her eyes, and said, "YOU are an INDIVIDUAL. You are NOT SIMPLY a wife. You have to express your talents and shine!" etc. She was married to her husband for about 6 years or so. Her husband once confided to me, "All these six years, whenever she came up with any proposal on what to do, I did. But after seeing this American lady, she started to argue with me and fight with me. I no longer could agree with her. This led to further fights. I got wild! Now our relationship is strained. We still do our duties, but she goes along with the Westerners and wants to know what's wrong in doing all kinds of devotional services!" I feel sorry for this husband. He is such a gem of a devotee. If this lady could fry out such a gentle and nice devotee so much, it reveals how much she has been poisoned.

This is my irritation: why are these bogus American ideas presented as if they are sastric/Prabhupada-based? And why do these people get to the Indian ladies? Are they not satisfied to keep their garbage with them? This makes me wild.

yhs vgd
(Text COM:1803919) ————————————

Text COM:1803921 (37 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)
Date: 27-Oct-98 18:36
To: GHQ [462]
To: btb@georgian.net (sent: 27-Oct-98 18:42)
Subject: Lord Caitanya and Varnasrama
————————————————

Dear JMD pr: PAMHO. AGTSP.

Here is a a quote from Srila Bhaktivinoda Thakura in Bhakty-aaloka (Chapter "Sadhu-vrtti). This can be added in your article somewhere.

Srila Ramananda Raya said that the process for achieving the supreme goal of life is given in the Visnu Purana as follows:

varnasramacaravata purusena parah puman
visnur aradhyate pantha nanyat tat-tosa-karanam

"One can worship the Supreme Personality of Godhead, Visnu, by proper discharge of the principles of varna and asrama. There is no alternative to

pacifying the Lord by execution of the principles of the varnasrama system." Sri Caitanya Mahaprabhu, however, rejected this process as external and requested him to give a higher conclusion. The purport of Sri Caitanya's statement is this: "O Ramananda! Varnasrama-dharma is meant to regulate the gross and subtle bodies. If someone is satisfied only in that, without engaging in devotional service of Krsna, then what is his gain? Therefore, although the process of varnasrama is the only means of purification for a conditioned soul, still it is not external." As stated in Srimad-Bhavagatam (1.2.8):

dharmah svanusthitah pumsam visvaksena-kathasu yah
notpadayed yadi ratim srama eva hi kevalam

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead." From this one should not conclude that Sri Caitanya Mahaprabhu has ordered us to discard varnasrama-dharma. If that would have been the case, then He would not have instructed all living entities through His pastimes of completely following the orders of grhastha and sannyasa. As long as one has a material body the system of varnasrama dharma must be followed, but it should remain under the full control and domination of bhakti."

yhs vgd
(Text COM:1803921) ————————————

Text COM:(44 lines)
From: Vidvan Gauranga (das) JPS (Mayapur - IN)
Date: 29-Oct-98 02:24
To: GHQ [500]
Subject: CON Have you heard this?
————————————————

I sent to him the declaration of so called equal rights and this is what he responded.

yhs vgd

——— Forwarded Message ———

Letter COM:1806030 (29 lines)
From: xyz
Date: 28-Oct-98 13:20
To: Vidvan Gauranga (das) JPS (Mayapur - IN) [10038]
Subject: Have you heard this?
————————————————

As Canakya says, " A fool is only discovered when he opens his mouth." It never ceases to amaze me just how blatantly stupid these people have become.

We need to be as swift and strong as the Catholic church in dealing with heresies like these! We actually need an inquisition run by level-headed people to weed these people out of our society. This may sound quite radical, but this cancer is spreading so swiftly in ISKCON it should be dealt with ruthlessly.

Unfortunately we have no strong leaders - no one has the guts to speak the

truth any more in case they are labeled as a "——" (fill in the blank as you feel appropriate).Therefore I can only foresee the inevitable - the GBC will compromise with their blasphemies - after all, they wouldn't want to be seen by the karmis as chauvinists, would they? That's the whole reason why Malati was made a GBC - remember what my Guru Maharaja told us when we went to speak to him?

However, these people have fallen into the same trap as the Buddhists - in Cc Madhya 4, Srila Prabhupada refutes the nine tenets of Buddhism. The last tenet is that one should be compassionate to all. However, Prabhupada states that this cannot be an absolute principle - it is subjective because you can only be compassionate to one who is on a lower platform than you. Similarly, the women ask for protection, yet that means that they are inadvertently declaring themselves as subordinate to men. How can you ask an equal (or someone who is lower than you) to give you shelter?

So, in conclusion, if they are taking shelter of buddhistic siddhanta (which is further established in the way that they are rejecting the injunctions of the Vedic scripture) we should deal with them as Buddhists - ostracize them!

Text COM:1834193 (63 lines)
From: Shyamasundara ACBSP
Date: 07-Nov-98 13:58
To: Jivan Mukta Dasa <btb@georgian.net>
Cc: GHQ
Reference: Text COM:1829897 by Internet: Jivan Mukta Dasa
Comment: Text COM:1839873 by Basu Ghosh (das) ACBSP (Baroda - IN)
Subject: DIS Attempting to follow Krsna's laws versus envy of them

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> >One thing is for sure: even I can't claim to be living a 100% "vedic"
> >lifestyle".
>
> Prabhu. IT never was a case of any of us living a 100% Vedic lifestyle.
> Th issue always was and remains, what are the ultimate objectives of
> ISKCON? If we are even stlightly off in our trajectory, we will be hundreads
> of yojanas away from our actual destination. That is the issue?
> We need to establish a consensus as to where this movement should be in
>100, 200, 1000 years from now. The GBC has completely mishandled the
> guru situation from day one. They are doing the same thing with this
> women's issue. They should be very careful in making any decision unless > > they can see how it will lead to the final goal.

The following verse and purport from BG 3.31 (one of my personal favorites) explains the situation perfectly.

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ye me matam idam nityam
anutisthanti manavah
sraddhavanto 'nasuyanto
mucyante te 'pi karmabhih

TRANSLATION
Those persons who execute their duties according to My injunctions and who

follow this teaching faithfully, without envy, become free from the bondage
of fruitive actions.

PURPORT
The injunction of the Supreme Personality of Godhead, Krsna, is the essence of all Vedic wisdom and therefore is eternally true without exception. As the Vedas are eternal, so this truth of Krsna consciousness is also eternal. One should have firm faith in this injunction, without envying the Lord. There are many philosophers who write comments on the Bhavagad-gita but have no faith in Krsna. They will never be liberated from the bondage of fruitive action. But an ordinary man with firm faith in the eternal injunctions of the Lord, even though unable to execute such orders, becomes liberated from the bondage of the law of karma. In the beginning of Krsna consciousness, one may not fully discharge the injunctions of the Lord, but because one is not resentful of this principle and works sincerely without consideration of defeat and hopelessness, he will surely be promoted to the stage of pure Krsna consciousness.

The point being that even we are unable to follow what Krsna has said we must do (varnashrama, Vedic lifestyle etc.) still we accept that these laws are valid even if we can't follow them. We try our best by all means to follow them and our sincere attempt, even though failing, will be seen by Krsna. We don't try to rationalize and say that the laws are wrong and what we do is okay. Rather the laws are correct, and it is us who are imperfect not the laws. Thus we do not resent and envy Krsna for making such rules but humbly recognize how VERY fallen we are and instead of attempting to change the laws we attempt to change ourselves.

Our position is that we want to conform to Krsna's laws. Their position is that they don't like the rules (for whatever reasons) so let's change them.

yhs
shyama
(Text COM:1834193) ———————————

Letter COM:1855532 (36 lines)
From: Bhadra Balaram (das) JPS (Mayapur - IN)
Date: 16-Nov-98 08:38
To: GCD (Grhastha Culture Dialogue) [486]
To: (International) Women's Ministry [341]
To: Basu Ghosh (das) ACBSP (Baroda - IN) [7420] (received: 16-Nov-98
To: WWW: Srila (Dasa) ACBSP (Berkeley) <cirvin@uclink4.berkeley.edu>
Subject: why deviate from Srila Prabhupada's teaching?
———————————

>But why do we as devotees have to formulate our opinions, outlook &
>philosophy on the basis of the thoughts of such atheistic persons?

God knows why!!! I also wonder why after receiving such a sublime teaching from an empowerd acarya some devotees have to so pitiably lean towards mundane scholers most of whom, as you said may be "beef eating, wine drinking demons". And even if they are not such demons and if one wants to learn good things from them, why deviate from Srila Prabhupada's teaching? Isn't this simply maya! Please don't get scarred by or angry at this word. It's very much there as a force behind such deviations.

This shows how some devotees have understood neither the teaching of Srila Prabhuapda nor the value of it. If someone says SP's idea doesn't practically work these days

(anywhere in the world) that simply means he/she needs to read and learn more about Srila Prabhupada's teaching. Period. Please don't start cheap arguments here and shout at me like "do you mean you are the only one who understands SP?", etc... No I don't mean that. But seeing some senior devotees quoting full-fledged mundane scholars on vital issues like Vaisnava atiquette, Varnasram-dharma, etc. pains me a lot.

Honestly, I remembered my school days when I was reading one of Srila Prabhu's (ACBSP) current texts wherein he has quoted many mundane scholars. Did any of those scholars practiced Vedic life? Then what is the use of it when we are talking about Vedic life?

When I say "vedic" I mean to say everything that is according to Vedas, the books which Srila Prabhuapda compares with law books for mankind, and not "Wherever we find the truth, that is *Veda.*" a very impersonal meaning.

Please, when someone writes, remember that we are ISKCON members which is necessarily a society to be governed by Srila Prabhupada's teachings which is based strictly on Vedic scriptures. Does anyone have any doubt in this? If yes, then again, that simply means he/she needs to read and learn more about Srila Prabhupada's teaching. Hare Krishna!

ys, bb
(Text COM:1855532) ———————————

Prabhupada said:

So who is going to mop these two rooms? The ladies (indistinct). It is the ladies' business. Ladies' business. (REF. Srimad-Bhagavatam 6.3.18-19 – Gorakhpur, February 12,1971)

———————————

"Himavati, would you like to go to India and learn to carry this waterpot like the Indian women?" (REF. SPL 26: Swamiji's Departure)

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Speaking with Kausalyā and Srimati, Prabhupāda praised them for having arranged the Jaipur pandal program. "You girls are carrying on Lord Caitanya's movement so nicely," he said. "Just see! Even without husbands, you go on preaching." He said that the Western women were different from Indian women, who simply stayed at home.

Then Prabhupāda discovered that his two women disciples had not actually done a thorough job. Although the pandal program was to begin in two days, no one had arranged for the large tent to be erected. Prabhupāda said it was not a woman's nature to do such organizational work. The women became morose to hear him. When they showed him the flyer they had printed advertising the festival, Prabhupāda became angry. "It is not standard," he said. It did not say "International Society for Krishna Consciousness," but only "A. C. Bhaktivedanta Swami and his foreign disciples."
"What is this!" Prabhupāda shouted.
"What, Srila Prabhupāda?" Kausalya asked.
"Foreign! Why do you say foreign? It must be "American' and "European'. That is what is attractive, that they are American and European. But you are just a woman. What can I expect?" The two women began to cry and left the room. (REF. SPL 38: No One Listens to a Poor Man)

"As I understand it Maharaj, GHQ is going to be a think tank with the mandate to prepare a paper with proposals to the GBC to check apasiddhanta in the form of "feminism" in ISKCON. So..."

(...Only the beginning, not of the end GHQ)